

San Francisco, May 3 : 1900

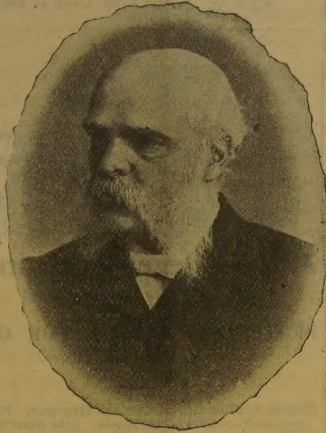
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REV. G. M. BOYNTON, D.D.,

Secretary Congregational Sunday-school
and Publishing Society, Boston.

One of the speakers at Pacific Coast Congress, San
Francisco, May 24th-29th.

THE PACIFIC

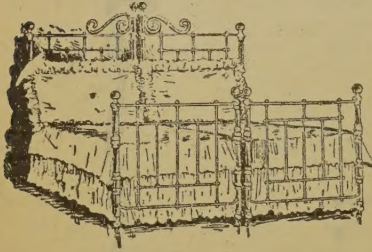
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"First pure, then peaceable . . . without partiality and without hypocrisy."

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, 3 May: 1900

Work Lojally.

"Just where you stand in the conflict,
There is your place!
Just where you think you are useless,
Hide not your face!
God placed you there for a purpose,
Whate'er it be;
Think he has chosen you for it;
Work lojally."

The garments men and women are to wear in the heavenly life they are all the while fashioning for themselves in this earthly life. And no misfits will be found over there.

The every-day life of the professed follower of Christ is continually testifying either for or against the religion of Christ. For a long time a Hindoo father in India watched the Christian girls of a mission school, and he saw among them never an unhappy face. This led him to bring his own daughter to the school, that she might attain that happiness which he saw in the lives of the girls already in attendance. If Christian people were to live all the time in such a manner as to show that they really had that which others did not have, and something highly prized in the possession, their lives would count more largely than they do in the upbuilding upon earth of the heavenly kingdom. "The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God," said Pascal. It is this because God abides in such a life and gives it power.

Considerable space is given in The Pacific this week to notes concerning the Ecumenical Conference. The New York Times gave extended reports of the proceedings each day, and through the kindness of some friends these papers have come to us and have been found quite serviceable. As usual, the daily papers outside the city in which the Conference was held have failed to grasp the fact

that a very large number of their readers are interested in such gatherings as this, and almost no attention has been given to it in their columns. This Conference has presented the Christian work of the world as a whole, and great good is likely to come from it to all Christian workers who will acquaint themselves with its addresses and proceedings. Ex-President Harrison illustrated this nicely in his address at the opening of the Conference. He said at that time: "There are many fields; there are diverse arms; the battle is in the bush and the comrades that are seen are few. A view of the whole army is a good thing; the heart is strengthened by an enlarged comradeship. It gives promise that the flanks will be covered and a reserve organized. After days in the bush the sense of numbers is lost. It greatly strengthens the soldier and quickens his pace when he advances to battle if a glance to right or left reveals many pennons, and a marshalled host moving under one great leader to execute a single battle-plan. During the Atlanta campaign of our civil war the marching and fighting had been largely in the brush. Sometimes in an advance the commander of a regiment could see no more than half of his own lines, while the supports to his right and left were wholly hidden. To him it seemed as if his battalion was making an unsupported assault. The extended line, the reserve, were matters of faith. But one day the advancing army broke suddenly from the brush into a savanna—a long, narrow, natural meadow—and the army was revealed. From the center, far to the right and left, the distinctive corps, division, brigade and regimental colors appeared, and associated with each of these was one flag that made the army one. A mighty spontaneous cheer burst from the whole line, and every soldier tightened his grip upon his rifle and quickened his step. What the savanna did for that army, this world's conference of missions should do for the church."

Uneasiness and Friction in Co-Educational Institutions.

Now and then a college or university becomes alarmed at the rapid increase of young women students and takes action for the limitation of the number. Wesleyan University has some such problem now for consideration. In 1888 the percentage of women in attendance was only seven; but in 1898 it had increased to twenty-three. A sentiment against the attendance of young women originated among the male students, which finally led to the appointment of a committee among the alumni to consider the matter and make some recommendation. The recommendation was that the trustees be asked to limit the matriculation of women to the number now actually in college; and if, at the end of seven years, funds were not forthcoming for a woman's department, that co-education in Wesleyan University cease. The only comment that we have seen on this movement on the part of the students and alumni is the following, in the Springfield Republican: "Perhaps it may not be too invidious to observe that one reason for the young men's antagonism to the present system has been that the women have made in proportion a higher record of scholarship."

In the early history of this country young women had great difficulty in securing an education. The schools were not for them, but for the young men. Hannah Adams once said: "I remember my first idea of heaven was of a place where we should find our thirst for knowledge fully gratified." In the early part of the nineteenth century female education went no further than writing and arithmetic, and the girls were allowed to attend school only at times of the year when the boys could not attend, or very early in the morning. In 1825, when Boston had for a short time a high school for girls, Mayor Quincy declared that no funds of any city could stand the expense. It was ten years after Mary Lyon began her work at South Hadley before she dared introduce Latin into the curriculum. And in Mrs. Willard's school for girls the first public examination in geometry created widespread consternation. Even at Oberlin Lucy Stone was not allowed to read her graduation essay.

Gradually, however, there were changes for the better, and for some years a very large

majority of our colleges and universities have been open to women. In many of these institutions women have worked through many trials and difficulties to their present recognition and opportunities. When Miss Madeline Stockwell entered Michigan University she was given at the entrance examination a selection from *Antigone* to translate, which read, "We being women ought to bear ourselves meekly and not seek to imitate men." She went soon to the head of her class, and did so admirably in every way that the Greek professor, thoroughly vanquished, gave to her and others, at her final examination a passage from the same book which read: "It is a shame for us, being men, to be beaten by a woman."

Although the opportunities of so many colleges and universities are now open to women their position in some of these institutions is not pleasant. A Radcliffe young woman said not long ago: "Several times when I have been reading a book in the Harvard library, the book has been actually taken away, out of my hands, because, as the attendant simply and gracefully said, 'a Harvard student wanted it.' Of course I know we are in Cambridge only by sufferance, but I think they might not insist on the sufferance quite so much as they do." The Boston Transcript says in this connection: "It is doubtful if there is a co-educational college, or one which is associated or affiliated with a 'male university,' in all New England, where the position of women is not more or less humiliating. To obtain frankly equal and quite cheering and humane relations with men students, women must go to the great Western universities."

It is only slowly that woman has emerged from a condition of repression, limitation and servitude. History records strange ideas and positions concerning her. Among the ancient Hebrews she was regarded as God's afterthought and the mother of all evil. Among the Greeks her position was one of great subjection. The early Christian Fathers spoke of her as "a necessary evil," "a painted temptress." In medieval times she was held to be unfit for instruction. The laws of England long regarded her in marriage as "her husband's creature, servant, slave." Montesquieu wrote of her as "an attractive child," Rousseau as "an object of pleasure to man," and to Michelet she was "a natural invalid."

Well might Mme. de Stael say, in her day, that "of all the faculties with which nature had gifted woman, she had been able to exercise fully but one—the faculty of suffering."

When co-education was first being discussed some years ago, it was said that girls were deficient in the strength of body and mind that were necessary for the successful pursuit of the studies the boys were pursuing; and it was urged, accordingly, that co-education would lower the grade of scholarship. It was also urged that the standard of morals would be lowered thereby, that flirtations and early marriage would result; that the girls would become unwomanly and masculine and the boys effeminate.

But in a short time all the objections were shown to be groundless. Soon the young women were carrying off the prizes before the young men, and doing it without any physical detriment. And everywhere to-day, for intellect and for physical endurance in study, the young women challenge for comparison the young men.

What President Taylor said recently concerning Vassar may be said of the young women in co-educational institutions: "The best woman's colleges ask no favors from the best of colleges for men to-day for intellectual standard. We are keeping up the high ideals of scholarship, and when it comes to the physical standard, that is equally good. In recent years we have kept pace with the colleges for men in physical training. If you desire to see healthy, strong and vigorous women, you should see the 650 young women at Vassar. Sane, healthy, frank and wholesome young women, free from morbidness, are the kind to be found at our college. That is the tone they maintain, because that is the ideal they are seeking. The question is often asked, 'Can they stand the strain of such an education?' Nearly all of them go out of college healthier and stronger than when they enter."

And the educated woman is leaving her mark on the world to-day—a better mark than the uneducated one. As teachers women are preferred to men nowadays, if we are to judge from the numbers in that profession. And they are making their way in all the professions, thousands already competing and comparing favorably with men. Strange, therefore, the antagonism to their higher educa-

tion! Of course opposition to co-education is not opposition to the higher education of women; but wherever this opposition is found to-day, there is certain to be found lurking the idea that the best things in education should be for the young men, and that the young women should be content with second best or some lower rate. There is no good reason for the feeling. Even as a mother the thoroughly educated woman is to be preferred to the uneducated or poorly educated. The children derive their intellectual qualities more from the mother than from the father.

Alice Freeman Palmer said not long ago: "My word is this: That it is not possible to-day, any more than it was possible a hundred years ago, to annihilate the womanliness of our American girls by anything that you can do to them in education. I really can not find that it makes much difference in their love of womanly ideals, whether they are in a Western co-educational college or under the shadow of the oldest Eastern university, or alone in the estates of a woman's college by themselves." No, it does not matter much where the education is secured. The getting of it is the important thing. And nowhere should there be restraint or limitation. Let the rule of the survival of the fittest prevail. That will be fair for all—young women as well as young men. We believe the time will come when this will be the prevailing sentiment, and that the educational institutions now restricting the attendance of women will sometime regret it.

Another warning against the use of tobacco comes in the case of ex-Attorney General Hart. Wrecked both physically and mentally by its excessive use, he is likely to spend his few remaining days in a sanitarium or in an asylum for the insane. Of course his was an excessive use, often as many as twenty-five cigars a day. But a far smaller number is excess for most people. Mr. Blum, the wealthy merchant of Portland, is another victim of the smoking habit. Physicians say that he was unable to rally from the recent surgical operation performed in this city because of heart weakness induced by excessive smoking.

The Pacific Coast Congregational Congress will be an important gathering. Ministers and other church workers in this part of California should plan to attend.

Notes.

The Rev. H. M. Tenney of San Jose plans to take a five months' vacation this year, and to spend it in Alaska.

W. G. Puddefoot is one of the most popular speakers. He will be in attendance at the Pacific Coast Congregational Congress.

The Rev. Dr. Temple of Seattle will be one of the speakers at the Pacific Coast Congregational Congress. Dr. Temple is also to speak at the State C. E. convention at Stockton.

The Rev. L. L. Wirt arrived in San Francisco last Saturday. He does not expect to return to Alaska before the middle of June. It is his intention to go East to attend the annual meeting of the Home Missionary Society. Mr. Wirt has great faith in the Nome gold field, but he thinks five dollars will be put in this year where one will be taken out.

At a recent meeting of the Los Angeles Congregational Union it was resolved that the Union put on record their sense of great loss in the death of their brother, the Rev. S. D. Belt, and their heartfelt sympathy with the churches and friends especially bereaved, with sincere appreciation of his character and services as a minister of the gospel. It was resolved to treasure the memory of his life—"as a pastor faithful, sympathetic, greatly beloved; as a preacher, logical, practical, persuasive, not shunning to declare all the counsel of God; as a leader, wise, careful, conscientious, trusted most by those who knew him best; as a servant of the Lord, attentive to the call of duty, giving himself without reserve to whatever work was set before him." Though saddened at the thought that they should see him no more upon the earth there was gratitude to God that he had given them this brother and had continued him so long with them in the fellowship of the gospel ministry.

The Rev. F. W. Farquhar, who resigned recently the pastorate of the Hassalo church, at Portland, Oregon, starts this month for Aberdeen, Scotland. Mr. Farquhar expects to remain abroad for some time. Before going to Oregon he was a pastor in California for a few years, also in Washington. His church in Portland has adopted resolutions expressing regret at his resignation and much appreciation of him as an able preacher and faithful pastor. As a preacher of the gospel it is said that he has presented the truth in language so clear and forceful that all have been greatly benefitted spiritually; and as a pastor, that he has been ever ready to respond to the needs and calls along this line, and has brought consolation and help to many. Mr. Farquhar will be accompanied by his wife, and in losing them the Portland church feels great-

ly bereaved. We join with the church in the hope that with the needed rest and amid the scenes of his native land, and in the society of relatives and friends, he may recuperate and soon again be ready for work in the Master's vineyard.

An interesting figure at the Ecumenical Conference was the Rev. Dr. George Smith, Secretary of the Free Church of Scotland. He was ordained a missionary to Calcutta in 1839. Speaking of the wonderful missionary outlook recently he said: "If ever envy be pardonable, it is surely when an aged missionary is brought face to face with those who are entering on their work at the beginning of the twentieth century." The nineteenth century has been called "the missionary century." Great things have been accomplished during it in the heralding of the gospel, but the work after all has been simply foundation work. Largely on the part of the missionaries, it has been a time of sowing for others to reap. But, as this former missionary foresees, the twentieth century holds great possibilities. They who are ready for the work as we cross its threshold are to be congratulated. In his address of welcome and salutation at the Ecumenical Conference the Rev. Dr. Judson Smith said: "Nearly four hundred societies, great and small, are in place of a half-dozen when the century began. The few score of missionaries then have multiplied to sixteen thousand, at work in every continent and nation and island of the globe. And the missionary enterprise already records great successes and signal triumphs; and the preparation is complete for a far wider reach and more rapid growth than the world has yet seen. The Church of Christ is rising in India and China and in all the unevangelized portions of the world, and its membership of a million and a half is increasing at an unprecedented rate." Noting the events which during the last year or two have given the Anglo-Saxons a wider world-influence Dr. Smith continued: "The greater Christian nations are making ready for a larger part in world affairs. Lands of dense populations, China and Africa, are moving out of seclusion into the open currents of the life of the times. The great powers are learning to think of themselves, and to act, as one commonwealth. The Christian powers possess the leadership in the affairs of the world. We behold a divine preparation, as plain as that which made ready for the coming of our Lord, of a missionary movement that touches the wide, wide world. We gather here to rehearse what God has done in the century past, to marshal anew our Christian forces, and to await the call of God for the century to come. His purpose is plain; the field is open; the march has begun; and it rests with us what share we shall have in the glorious toil and yet more glorious victory!"

Ecumenical Conference Notes.

The Rev. Cyrus Hamlin, now in his ninety-first year, was present. Russia and France, he said, were our only enemies in the East.

The Rev. D. K. Flickinger of the church of the United Brethren in Christ, who went to Africa in 1855, says that the negro race is a most hopeful one, and naturally most religious.

The papers and talks on medical missions showed that the Chinese girls make excellent physicians. One speaker urged the sending to this country those who have had a knowledge of English since childhood and their education here as physicians.

The Rev. Dr. Foster of Clifton Springs Sanitarium told of missionaries coming to his house for repairs, and emphasized the need of greater attention on their part to their health, by saying that missionaries have no more right to break physical laws than they have to swear.

The Rev. F. M. Price, speaking concerning Micronesia, said that when he first went to Ruk his heart sank within him when he saw the vileness of the place. "I had to go to my home," he said, "and ask God to help me to work there." The first missionaries, he said, labored eight years before they had a convert. Now there are sixty Christian communities.

The Rev. D. Downie, of the American Baptist Society at Lahore, said the Christians of India were lower in the moral scale than those of England or the United States. But the two latter countries had eighteen centuries of Christian teaching, and the Indians only one century. Whatever blame there was rested on the people at home, who did not send enough missionaries to India.

Dr. Grace Kimball, formerly of Turkey, but now of Vassar College, said concerning Armenia: "The Armenians will never rule—let not the Turks fear that. The Turks are the people to be won. They are the ruling race, and the Prince of Peace will rule only when the ruling race comes under his sway. When the Turk wants Christianity, let Christianity be ready to welcome him."

The Rev. Geo. E. Pentecost talked about the importance and the success of work among the high caste people of India. He said there was a need of able workers in India. "Lay hold of Dr. Behrends," said he, "and send him for six months to India—on a vacation! Lay hold of a hundred able men—send from 100 to 150 able men every year, who will travel in India, up and down, and will gather in the great host of highly educated Hindus, those that have been prepared by the colleges."

There are 249 leading or first-class societies engaged in foreign mission work. They are

distributed as follows: United States, 49; England, 42; Asia, 29; Africa, 28; Australasia and Oceanica, 26; Germany, 15; Netherlands, 10; Canada, 8; Sweden, 7; West Indies, 11; Scotland, 7; Ireland and Norway, 4 each; Denmark, 3; France and Switzerland, 2 each; Wales and Finland, 1 each. Their total income last year was \$17,161,092. England led with \$6,843,031. The United States stood next with \$5,403,048. Germany's total was \$1,430,151; Scotland's, \$1,286,684.

Mrs. Belle McPherson Campbell of Chicago, Secretary of the Woman's Presbyterian Board, Northwest, read a paper on "Facts and Figures." She made a plea for large amounts rather than the mites. She told of the enormous amounts disbursed by the United States and England in the recent wars, when hundreds of millions were spent for what the nations considered the humanitarian view, or even for expansion; but there was little enough given when it came to the question of the expansion of the kingdom of Jesus Christ. Mrs. Campbell said that with 150,000,000 Christians there was yet but \$14,000,000 for foreign missions—a little over 10 cents each; and as many gave more than this, there must, she said, be a vast army which gave nothing.

The Rev. John G. Paton, who has labored in the New Hebrides for forty-two years, said: "When I first went to the New Hebrides I found the people in the most degraded condition. They were cannibals, and were constantly warring among themselves. To-day there are 18,000 converts, 3,000 church members, who understand the Scriptures, and 300 preachers and teachers. Every church member becomes an earnest worker. If Christians in America were as much in earnest as this people, what multitudes would be brought to Christ! In every family daily worship is held, and every one, old and young, faithfully attends the house of God. One of the greatest obstacles with which we have to contend in those islands is the American traders who go to the natives with rum and firearms. I appeal to you Americans to try and stop this."

Speaking concerning the Philippines, Bishop Hurst said: "The problem before us is a three-fold one: First, to reach these natives, who for three and a half centuries have received the stamp of Rome, and are entrenched in the imperfect and formal religion of that Church; second, to dissipate the wrong impression in the minds of those natives who have become acquainted with Romanism and judge all other religions by the Roman standard; third, to carry the gospel in its primitive power and simplicity to those who live beyond the point of even Roman Catholic endeavor. The need now is for men and women of large intelligence, patience, discretion, and faith, who will introduce to the islands the New Tes-

tament standard of Christian living. We must ask God what we are to do. It will take at least thirty years to train this people. We must have patience, faith and courage."

Dr. Hudson Taylor said that when he first went to China in 1853 there were only 300 Christians in the whole empire. Now there were 100,000 communicants of the Protestant churches. The gradual spread of the language of the Mandarin, taking the place of the countless dialects, was rendering more easy the work of the evangelist, since it made easier the spread of the written Word of God. When he first went to China one was not permitted to be away from the free ports more than twenty-four hours, and he had often been arrested for disobeying this injunction. When finally the British Consul had threatened him with deportation, if he did not observe the law, he went to the district of another Consul, so that any offense of his would be the first.

Rev. F. W. Oldham, until recently a Methodist Bishop at Singapore, urged the sending of only trained persons as missionaries. He said, in this connection: "As it is, the great proportion of men and women are chosen without any reference to whether they are to go to the interior of Africa or to Japan, with the merest smattering knowledge concerning the religion, the mental habits, etc., of the people to whom they go, and on reaching the field they are for the most part so engulfed in multitudinous drudgery that I make bold to say the first five years in the mission field are of very doubtful value to the people among whom they appear. Much money is wasted, many precious years rendered abortive, many earnest minds discouraged and eager hearts chilled by the manifest impotence arising from lack of thorough preparations. The churches must provide suitable training schools or attach missionary departments to the existing theological schools if we are to cease blundering."

Mrs. E. W. Blatchford of Chicago, Secretary of the Board of the Interior, read a paper on "Kindergartens as a Factor in Foreign Missions." In Turkey, the speaker said, the system of kindergartens was introduced years ago, and before the Armenian massacres there were twenty-seven of them, in Constantinople, Smyrna, and Armenian Turkey. The speaker gave an account of the successful establishment of a missionary kindergarten in Japan. About thirteen years ago Miss Annie Howe, she said, asked to be allowed to set up a Christian kindergarten in Japan, and when she arrived in that country she found that the government had already established fifty kindergartens there. "But," continued the speaker, "in those schools there was no prayer, no mention of the name of God, and the teachers did

not act as the friends of the little ones. There were shrines of the false gods in these places, and to these shrines the children brought their offerings." Through the efforts of friends, the speaker went on to say, Miss Howe built a house for a kindergarten in 1889, and now it had sixty-six Japanese children.

"The Relation of Money to Salvation" was the subject of a paper read by Mrs. A. L. Frisbie, of the Congregational Woman's Board of Missions for the Interior. She took the ground that people were but the stewards of the money they held, and that it could not be separated from its possessor. "In a large sense," Mrs. Frisbie said, "money either acquired or hoped for and striven for represents the man himself. It has been sought with strenuous effort and won by toil of muscle and brain. It stands for human life—its ambitions, its endeavors, its capabilities; it is a concrete expression of skill, strength and energy. It follows, therefore, that one can not give himself to any cause or any master without yielding his money to that cause and to the service of that master. We glory in the development of material resources, in the triumphs of discovery, invention, and skill, and in the increase of knowledge; but these are not ends, they are the means to the ultimate end—the uplift, the rescue of human souls. But all along the line, at home and abroad, the attainment of this end is deferred for want of money."

In an address on India the Rev. Dr. Wynkoop, of the Northern India Bible Society, said that India led all countries in the extent and development of her missions. Every part of India was accessible to the gospel. The different missionary societies annually distributed 177,000,000 pages of Christian literature. The Bible had been translated into sixty-two languages and dialects. Christian ideas and ideals were disintegrating those of ancient custom. Some of the missionary societies dated back to the early part of the present century; others were older still. The native Christian community was making speedy advancement, and at least one important missionary had had to decline applications for baptism, because he could not give the applicants proper preparation. More and more the worship of idols was falling into disuse. Many religious societies were coming into existence outside of the Christian church, giving evidence of the widespread spirit of unrest. Thousands of the Hindoos daily read the Bible. The Hindoos, he said, are a great religious people, and their influence has extended far and wide outside of India. Of the 117 Mohammedan converts in North India in 1893 no fewer than 62 had become clergymen. He looked to India for Mohammedan converts to carry the Christian religion across the Red Sea.

Is the Church Christian?

Further Replies to the Question of the National Christian Citizenship League.

The church of Jesus Christ is composed of imperfect men. Dr. Holland once said: "The reason why there are so many poor Christians is because the Lord had such poor material out of which to make them." But with all the faults of the members of the church, that institution of Christ's own ordaining has done and is doing immeasurable good in the world.

It has not reached of necessity the ideal, either in its appreciation of the teachings of its Divine founder or in their application to the urgent and unfolding needs of men. But the very coming into being of the National Christian Citizenship League, with its searching and stimulating questions, is an indication of the advanced position the church is taking along the lines of associated effort for the amelioration of the social wrongs of mankind. Earnest men in the church are the apostles of what may be called the new movement for the realization of the kingdom of God on earth. In trumpet tones they are calling for a re-statement of the fundamental principles of Christianity, regarding the fatherhood of God, the brotherhood of man and the universality and practicability of the Golden Rule.

Men are not to deal with each other simply on what is called, in that much-abused term, "a business basis." They are not to buy labor in the cheapest market and pay no attention to the condition or wants of the laborer. Both money and the man must be taken into account. Christianity demands that every man shall have his freedom to its utmost limits and yet so that he shall not interfere with the freedom of every other man. The restrictions imposed upon him in industrial life must only be the restrictions which the concerted action of his fellows impose upon him through necessity, for efficiency in the production and equity in the distribution of wealth. It clearly teaches that the happiness of the individual is identical with that of society. The weal or woe of one is the weal or woe of all. "If one member suffer all members suffer with it."

We are not for a moment to suppose that in the higher evolution of a social Christian state individual or private property will ever disappear. "Me and mine" are just as indestructible as "thee and thine" or "us and ours." The Christian spirit is not antagonistic to the acquisition of property, but it will so rule in such acquisition that no one shall be knowingly wronged in the gathering together of wealth, no matter how vast may be the amount acquired. It is needless to say that the most severe denunciations of the Christ of God and his inspired interpreters are leveled against the men who, by unjust meth-

ods, heap up riches to themselves. The day of howling will surely come to them. In the distribution of wealth, the owner filled with the spirit of Christ will subordinate the self which can justly say, "This is mine," if rightfully obtained, to the paramount idea of obligation, both to the Father in Heaven, who gave him his being, and to his fellow-man, whose brother he is. He will feel that he is Christ's minister, even as his Master was the great minister to mankind.

Christian sentiment demands that there shall be the establishment and enforcement of regulations to secure a genuine, hearty and successful co-operation among industrial workers, instead of that pernicious policy which causes such enormous waste by needless, inhuman and unchristian antagonisms. It demands that every honest worker shall have the full fruit and fruition of his labors; that he shall have all the necessities and the reasonable comforts and luxuries of our advancing civilization, which a bountiful Providence has provided for him. He must thus be delivered from the cruel oppression of the incessant anxieties connected with the present unnatural struggle for existence. He must enter upon that splendid spiritual, as well as material, intellectual and moral inheritance which God, through Jesus Christ, has bequeathed to all his children. This is the message of the church to-day to men.

Chicago.

Bishop Samuel Fallows.

There are three chief ways in which the church may be judged, viz., By the utterances of her official leaders, by her corporate acts and by the lives of her members. Any accurate judgment must take into account all three.

The present discussion, however, has mainly to do with the first of these specifications. Do the accredited leaders of the church teach the things that Jesus taught and stand for the things that Jesus stood for? Theologically, yes, in a general way. The most of them proclaim with reasonable fullness the fatherhood of God, the divinity of Christ, the nature of sin, the way of salvation and the immortality of the soul, as Jesus taught them. As a rule, too, they preserve something like the proportion between themes of faith and themes of conduct which he observed. When we turn, however, to consider the contents of their teaching about conduct, there is room for fundamental and sweeping criticism. In the first place, it misses Jesus' fundamental note of self-sacrifice. He never taught anything which had not this at the root. In attempting to imitate him as I think many sincerely do, we largely fail to catch his spirit and aim. We urge a prayer-meeting piety whose sacrifice of self is expressed in devotional forms and assemblies. Or we relapse into an ascetic drift, emphasizing sacrifice for its own

sake. Our doctrine of sacrifice is cramping, while his was expanding in its effect.

We are equally lame in our presentation of the obligations of brotherhood. We are not making it plain that personal kindness cannot atone for social tyranny. We are not telling men that our personal morality is no higher than that of the institutions we maintain. We are not making men see that the kingdom of Christ can never come until it is permitted to come through all the relations of human life. The Pharisee, who is the embodiment of un-Christlikeness, can sit under our teaching without discomfort. He can occupy his high-priced pew. He can establish caste lines within the church. He can profit by iniquitous enterprises. He can conduct his business by selfish methods. All the while he continues to regard himself as a follower of Christ. The teaching of the church is too dull to pierce his cuticle. Jesus had no difficulty of this sort. There were no Pharisees among his followers.

But with all our failures there is a movement toward the light. The narrowing of the circle of dogmatic teaching is an indication of it. The growing disposition to concern ourselves with the affairs of the city and nation is an indication. Whatever the church's failure she is at least in advance of the community of which she forms a part. The time draws nigh when she will believe and teach that love is the fulfilling of the law and that love can never have its perfect work while privileges are so unequally bestowed as at present.

Hubert C. Herring.

Pastor First Congregational church, Omaha, Neb.

Whether or not the church is Christian any rational person may decide for himself by comparing what Jesus taught and did with what the churches teach and do. Do the churches teach that the pursuit of wealth and the private appropriation of rent, interest, profit and monopoly incomes is unchristian, and act accordingly? Do they teach that the rich man is a lost soul? Do they, with James, say to the Rockefellers and Pierpont Morgans in their pews and on their official boards, "Go to now, ye rich men; weep and howl for your miseries that shall come upon you," and do they expel the money-changers from the temple? Do they take as a text, "The servant of the Lord must not strive," and show that modern industry is nothing but strife? Do they then point to the more excellent way pursued by the saints at Jerusalem, where "the multitude of them that believed * * * had all things common. * * * Neither were there among them any that lacked"; and do they endeavor practically to realize this fraternal ideal? Do they take such texts as, "Blessed are the merciful," "Blessed are the peacemakers"? Point out from these the national wickedness of our war against liberty in the Phil-

ippines, and of England's war against self-government in South Africa, and in all right ways seek to make war impossible?

When the young Christian, burning with divine passion to serve Christ, asks his religious advisers what he shall do, is he instructed to devote his life to abolishing poverty, sweatshops, slums, tenement dens, industrial and military war, special privilege and class distinction, that human beings may not be compelled to live like beasts? Is he urged to exhaust his powers in substituting the reign of brotherhood for the reign of Ishmaelitism? And, if the inquirer himself suggests some such line of activity as this, is he encouraged to go on? Is the student who would fit himself for the Christian ministry advised to give chief attention to the teachings of Jesus as found in the four gospels; to comparisons of these teachings with present industrial, social, political, judicial and ecclesiastical conditions, and to the study of attempts, literary and practical, to solve the social problem and establish the kingdom of heaven on earth? Or, is the bulk of his time devoted to the study of antiquarianism, ecclesiastical platforms and the traditions of men?

If a Christian clergyman discovers that civilization "denies man's right to do right"—makes it impossible for one to do right and live—and thereupon consecrates himself to the task of so changing our institutions that the Christian life will at last become possible, do his clerical brethren sympathize with his endeavor; and does ecclesiastical officialism bestir itself to widen his opportunity for such Christian service?

The present is a time of strange contradiction—strange to those who cannot distinguish between kernel and shell; between the man and his clothes. Workingmen have been known to hiss the church and, in the same breath, to applaud the name of Jesus. A Chicago bishop has recently criticised Mr. Sheldon's attempt to run a newspaper as he thinks Jesus would run it, chiefly on the ground that Mr. Sheldon made the paper somewhat "socialistic." Those pressing for the humanization of our industrial conditions, while finding warm sympathy among some church members and clergymen, have learned to count upon the settled opposition of organized religion. Who, to-day, are the followers of Jesus? I have talked with leading social reformers representing about all the schools found in America—populistic, single tax, socialist, philosophical and anarchist. As a rule these men and women are outside the churches; they reject the theological garb in which conventional religion has clothed and smothered the teachings of Jesus; yet, as a rule, they are fundamentally and emphatically Christian. They revere the person and teachings of Jesus; they believe his ideal practicable, and in

the face of relentless opposition from governments, newspapers, universities, churches, respectabilities and "Christian institutions" generally, they are devoting their lives to answering Jesus' prayer—"Thy kingdom come; thy will be done on earth." *Thos. E. Will.*

When discussing the church's fidelity to Christ's teachings two things are to be kept distinctly in mind—first, the divine element; second, the human element in the church.

The human element is the material on which divine influences are exercised and through which they act. It is weak, inconstant, unreliable. The seed falls on various sorts of soil. "Not all obey the gospel." The wonder is that the divine element can accomplish so much on such material and through such agencies.

The divine element is the deposit of revealed truth, the grace and spirit of God that abides forever in the church (John xiv: 16, 17; II Tim. i: 14) and upbuilds it (John xvi: 13). The divine element is holy, true, just, wise, omnipotent, effective. It takes hold of the human element and transforms and energizes it.

While holding that the church is unceasingly doing Christ's work, we are free to confess that its influence is not so wide and effective as it should be.

It is worth while to have a clear understanding of all that Christ stood for. First, he taught (Matt. xxii, Mark xii) that the whole duty of man is epitomized in the command: "Thou shalt love the Lord thy God with thy whole heart" and "thy neighbor as thyself." "Love is the fulfilling of the law" (Rom. xiii: 10). Second, he blessed the poor in spirit, the meek, the merciful, those that mourn, that suffer persecution, that hunger and thirst after justice, and those that are clean of heart (Matt. v). Third, he upheld the sacredness of the family relations as the root and foundation of society. He insisted on the unity and indissolubility of the marriage tie (Matt. xix, Mark x, Luke xvi). Fourth, he taught the necessity of right conduct and the insufficiency of mere exclamation to win heaven (Matt. vii: 21). Fifth, he inculcated universal justice in our duties to church and state, to God and man (Matt. xxii, Mark xii, Luke xx). "Render therefore to Caesar the things that are Caesar's and to God the things that are God's."

I believe that none of these themes are slurred over in our courses of instruction, nor are they dodged in the pulpits of the Catholic Church. History witnesses how the Church has allowed nations to break from her fold sooner than betray one of these tenets.

The present pontiff, Leo XIII, has led the age in the discussion of modern economic and social questions. He has anticipated the cry of the toilers that is going up daily to God "from the works" (Exod. ii: 23). His letters

on political power, human liberty, the Christian constitution of states, and especially his great encyclical on the condition of labor, are in evidence on this point.

The Catholic Church being largely the church of the laboring classes and the poor, the priest is brought face to face with problems of justice and the practice of charity. I have never known the Catholic priesthood to shirk the duty of showing where justice stands, nor to flinch from that of denouncing vice, wherever found. *Thomas E. Cox.*

Priest of St. Jarlath's, Chicago.

Pioneer Days in Grass Valley.

By Mrs. Jane D. Hale.

I have been asked to write out my personal recollections of the founding and early history of the Grass Valley Congregational church. This I do, supplemented by the diaries and printed letters of the pastor, to verify my recollection as to dates and figures.

On the morning of February 24, 1853, the fine clippership "Trade Wind" entered the Golden Gate and anchored in San Francisco bay. This ship, which sailed from New York November 13th, making the trip around Cape Horn in one hundred and two days, had brought, beside a large cargo of merchandise, eight ordained missionaries with their families, commissioned by the American Home Missionary Society and sent out to this Pacific Coast to engage in missionary work here.

Before the news of the discovery of gold in California had reached the East, two missionaries were commissioned for this field—Rev. S. H. Willey and Rev. J. W. Douglas—who sailed from New York in December, 1848; and in 1850 these were reinforced by three more, among whom was Rev. J. H. Warren, our veteran Home Missionary Superintendent.

In view of the increasing needs of this field the Society decided to send out this large delegation, and say in their report: "It is believed that a larger number of ordained missionaries has never left our shores, at one time, certainly not for a more distant field."

Friday, February 25th, our ship was towed up to her pier, and we were there met and welcomed by the missionaries who had preceded us.

This missionary band consisted of Rev. Messrs. Obed Dickenson, Thomas Condon, Edward B. Walsworth, Silas S. Harmon, Samuel B. Bell, James Pierpont, William C. Pond and John G. Hale. Of this number the first two were appointed for Oregon and sailed for their destination the day after their landing at San Francisco. Of the remaining six, four were Presbyterians and two Congregationalists, these two denominations co-operating in missionary work at that time.

It had been arranged that the particular field which each missionary should occupy should be decided by a committee of ministers on the ground. After a few days spent in consultation with the committee, and delightful social intercourse in their families, it was decided that Mr. Hale should go to Grass Valley. This was then a thriving mining town of some 3,000 inhabitants, where a good deal of capital had been invested in quartz mining, which gave promise of more stability and permanence than towns where placer mining was the principal business. There had been a Presbyterian church organized in Grass Valley, and a small, cheap building was erected, where services were maintained for a time; but owing to some unfortunate circumstances the enterprise was abandoned and the property sold to the M. E. Church, North.

On Thursday, March 3d, at 4 p. m., we took the steamer "Antelope" for Sacramento, en route for our destination, accompanied by Rev. Mr. Willey and his sister-in-law, Miss Jeffries. From Sacramento there were two routes to Grass Valley—one by a small river boat to Marysville and thence by stage some forty or fifty miles, the other all the way by stage, a distance of seventy miles, accomplished in one long day. We chose the former, arriving at Marysville on the afternoon of the second day from San Francisco, where we spent the night. At 7 o'clock Saturday morning, March 5th, we bade adieu to the new-found but very dear friends who had accompanied us thus far on our journey, and turned our faces toward our destined home, where we were to find and make a place for ourselves. It was not like going to a church where one had been "called," or even in response to an expressed desire on the part of the people for a minister; but going as strangers in a strange land, to meet strangers, not knowing whether our presence would be welcomed or desired, but going because there was missionary work to be done there.

I shall never forget that first day's experience of California staging—over rough roads, if roads they may be called, up and down steep hills, and winding along through ravines, with a rough and seemingly reckless, but really well-trained and skillful driver, through a country uncultivated, of wild and grand scenery, unlike anything our New England eyes had ever before looked upon.

About five o'clock we reached the top of the hill overlooking the famous Grass Valley. Here our expectant eyes looked, but looked in vain for the refreshing green, which we had pictured in our mind's eye, of Grass Valley. Instead of grass we looked down upon unsightly heaps of earth, thrown up promiscuously wherever it had suited the convenience of the miner; and scattered about among these, without much regard to order (as it

seemed at first sight) were the small, cheaply-built cabins of the miners. But on entering the town we found it more orderly than at first appeared.

We stopped at the Beatty House—the best hotel the place afforded, and engaged a room. The "best" in this case does not imply anything superlatively fine, but merely a cheaply-built, cloth-lined structure, used mainly as a miners' boarding-house. It accommodated, also, the stage passengers, and was therefore designated as the "Stage House." We had, I suppose, the best room the house afforded, located on the first floor adjoining the main office and bar-room, which was the congregating place for the miners to spend their evenings, and indulge in gaming, drinking and general hilarity. With the thin cloth partitions, we had no choice but to hear all that was going on in the bar-room, and when the noise ceased there the rats held high carnival on the cloth ceiling over our heads.

Mr. Hale brought with him several letters: of introduction, one of which was addressed to Rev. Mr. Dryden, pastor of the M. E. church (North). In the evening he went out and delivered some of these letters. He called on Mr. Dryden, who received him very cordially and asked him to occupy his pulpit a part of the next day, which he did. Before the next Sabbath the Masonic hall had been engaged and regular services were conducted there from that time until a house of worship had been erected and was ready for use. The congregation on this first Sabbath in the hall is recorded as "70 or 80."

Having thus secured a place for Sabbath services, Mr. Hale's next care was to provide a more quiet and congenial home for ourselves. After various attempts, he finally secured three small unfurnished rooms, in a small house owned by a retired army officer, who was living there by himself. In return for the use of these rooms the Captain wished to board with us, or in case he did not, would require \$40 per month rent. This sum seemed too large an amount to take from home missionary funds, and we decided to take the boarder. It was with no little "fear and trembling" that we started our first housekeeping, under these circumstances; but our boarder was a true gentleman and overlooked and excused many mistakes and failures of a young and inexperienced housekeeper.

(To be concluded next week.)

Order is the sanity of the mind, the health of the body, the peace of the city, the security of the State.

An able man shows his spirit by gentle words and resolute actions; he is neither hot nor timid.

The man who lives to please himself will find that he has a hard master.

A Far-Famed Benefactor.

Sketch of Dr. D. K. Pearsons of Chicago, Who Has Given Away \$2,000,000, and Will Give \$1,500,000 More.

This is the life story of a man who, at forty years of age, brought \$5,000 to Chicago, who in the forty years since that time has made and given away in charity \$2,500,000, and who has left a fortune of \$1,500,000 which he intends to bestow in the same way, keeping none for himself.

Dr. D. K. Pearsons came to Chicago to reside in April, 1860. It was a rainy, disagreeable day when he arrived, and he and his wife left the old Galena Railroad station in West Van Buren street and walked over the bridge into the city. They thought Chicago looked like anything but a good place to live in just then.

In his satchel Dr. Pearsons carried \$5,000, which he had saved up in ten years medical practice in Chicopee, Mass. He and his wife had some distant relatives in Chicago, but they had made up their minds not to go to them, although they knew practically no one else here. Their relatives had discouraged the doctor from coming West. They did not think he was fitted to get along in the hustle and scramble of a growing city, and advised him to stick to his country practice.

But Dr. Pearsons had made up his mind to quit medicine altogether and to devote himself to getting rich. William H. Carter, whom he had known years ago in the East, was then living at 46 Van Buren street, and Dr. Pearsons and his wife went there first. Mr. Carter agreed to board them for \$5 a week apiece, and Dr. Pearsons unpacked his valise, put his \$5,000 capital in his wallet, and began to look about for a way to make money. After he had found a boarding place he hunted up an office. He induced Harvey B. Hurd and Henry Booth to rent him a desk in their law office at 116 Randolph street, and as Mr. Booth and Mr. Hurd were just getting started they agreed on a rental of \$25 a year.

Begins Selling Farm Lands.

Dr. Pearsons had a letter from a friend in the East authorizing him to sell 14,000 acres of land in Champaign county. He put an advertisement in the Chicago papers, offering his friend's farm lands for sale in tracts of 120 and 140 acres, and began to hustle about for customers. On every farm he sold he received a commission of five per cent. The terms of sale were one-fourth cash and the balance on security, running from one to four years.

At that time it was considered almost impossible to sell an Illinois farm. Hundreds of settlers had taken up 160-acre tracts along the new railroad lines, and had been forced to give them up. Corn was worth ten cents a bushel, oats could be had for twelve and a half cents, and other farm products were ruinously

cheap. Hay, cut and delivered, was worth only \$1.50 a ton, and many settlers who had bought lands on time, expecting to pay for them by the sale of their crops, were being forced to give them up.

Dr. Pearsons, however, believed that these bad times would not last long. Every Monday morning he packed his papers and money into a small valise, and started out through the State to sell farms. He made it a strict point to tell things just as they were, but he talked prosperity to the settlers harder than they ever heard it talked before. On Saturday night he returned to Chicago, and spent Sunday at his boarding place at 46 Van Buren street.

Before long the 14,000-acre tract was sold. Mr. Booth and Mr. Hurd, seeing that Dr. Pearsons was settled in business, raised his desk rent to \$50 a year. Other friends in the East wrote to him to sell their lands also, and he disposed of these at the same five per cent commission, always being careful to represent them to the purchasers just as they were and to get hold only of the choicest lands.

At the end of the first two years Dr. Pearsons' farm land sales had become famous, and Mr. Hurd and Mr. Booth raised the price of his desk rent to \$75 a year. This was more than Dr. Pearsons would pay, and he packed up his papers and moved his office to the old Methodist Church Block, where he took a whole suite. He did all the office work himself, however.

Settlers in the East began to write to Dr. Pearsons then to pick out tracts of 100 and 150 acres for them, from among the farm lands he had for sale. Michael Sullivan, the Illinois farm land king, turned over thousands of acres of his prairie lands for him to cut into farms. Dr. Pearsons continued to dispose of these as he had of the first 14,000-acre tract. He advertised in the newspapers for customers, got in correspondence with them, and then met them on his weekly trips. He drove from town to town in a buggy, and looked after each sale personally. On every sale he received five per cent commission in cash, which he reinvested in farm land of his own. Sometimes his sales amounted to \$60,000 a week, of which his cash commission was \$3,000.

Finally, Dr. Pearsons' business became so prosperous that Mr. Carter raised the price of his board to \$10 a week. This was more than the Doctor considered it worth, so he traded off the 400-acre farm near Rochelle, which he had tried unsuccessfully for three years to farm before coming to Chicago, for the house next door, at 48 Van Buren street. This was Dr. Pearsons' home for several years.

Always Lived Modestly

Dr. Pearsons never went to the theater, and gave up all of his time on week days to business. During his busiest times he never em-

ployed a clerk. He had an overwhelming ambition to get rich, but from the start he made up his mind to give whatever he might accumulate to charity. He and his wife lived in the most modest way, and his wife planned with him the ways in which to dispose of their wealth when they should have accumulated enough.

Solomon Sturgis, then reputed the richest man in Chicago, owned great stretches of prairie land throughout the State. Mr. Sturgis turned over his land to Dr. Pearsons for sale, as Mr. Sullivan had done. Dr. Pearsons began to settle colonies on these tracts, cutting up the land into 100 and 150-acre parcels, as he had done with the Sullivan land. He brought Scotch and German colonists from the East, picked out locations for them, and started village after village. Between 1860 and 1865 Dr. Pearsons sold 100,000 acres for Mr. Sturgis. Between 1860 and 1870 his sales for Mr. Sullivan amounted to 40,000 acres.

Many of these purchasers were ex-soldiers. Letters would come from Civil war veterans in the East, asking him to pick out good farms of 100 acres, and inclosing \$200 as a first cash payment. Thousands of acres were sold in this way, on all of which Dr. Pearsons received a cash commission. In this way his fortune accumulated rapidly.

The Illinois Central Railroad turned over most of its farm lands in Illinois to Dr. Pearsons to sell. These extended all the way from Chicago to Cairo, and for fifteen miles on either side of the line. The land was cut up in large farms and sold on the Doctor's weekly trips. By 1870 Dr. Pearsons had accumulated a great fortune. He had sold his home at 48 Van Buren street, and he and his wife moved to the Palmer House, where they lived for fourteen years. He was heavily interested in street railway properties and other Chicago enterprises, and was rated as one of the great capitalists of the city.

But his plans for getting rich were not yet fulfilled. He began buying pine lands along White and Muskegon rivers in Michigan, and accumulated 16,000 acres. His sales of farm lands by that time had passed 1,000,000 acres. He began to clear away the timber from his Michigan lands, selling the logs at a great profit. He made trips to the logging camps twice each month and sold the logs at wholesale himself.

When the big Chicago fire came it burned nine houses which Dr. Pearsons had built on the North Side, but he got contractors to rebuild them in exchange for his pine timber. He owned in all 100 houses and stores on the North Side, all located south of Lincoln Park, and which have long since been given away to charitable institutions.

Dr. Pearsons and his wife then built a sub-

urban home at Hinsdale, sixteen miles from Chicago.

When the city of Chicago reached the verge of bankruptcy, in 1875, Dr. Pearsons, who was still living at the Palmer House, was elected Alderman of the First Ward. Monroe Heath was elected Mayor, and Murray F. Tuley, now Judge of the Circuit Court; Addison Ballard, O. B. Phelps, Eugene Cary, John M. Smyth and Jacob Beidler were among the other Aldermen.

The city had been paying its debts in scrip, and had reached the end of its credit. The tax levies were in dispute, as they are now, and, although they were soon declared legal, they could not be collected in time to meet the city's obligations then due. The City administration staggered through two years, and finally was almost ready to repudiate its obligations. Many of the municipal bonds were due, and the Eastern bondholders were in an uproar.

Dr. Pearsons did not belong to any political party, but was claimed at that time by the Democrats. Oscar Field, a First Ward liveryman, was nominated to succeed him, but the Democrats insisted on Dr. Pearsons becoming a candidate again, and he was elected by the votes of both Democrats and Republicans. Mayor Heath at once made him chairman of the Finance Committee.

The financial condition of the city had reached a point then when the city's credit was practically worthless. Repudiating the bonds then due was seriously considered. Dr. Pearsons refused to listen to any such proposition, however. He quietly took a train for New York, where the bondholders were clamoring the loudest, and appeared one day before the city's creditors in the American Exchange Bank.

Before the meeting was ended Dr. Pearsons had satisfied the creditors by offering to pledge his personal fortune for the redemption of the bonds. Then he went to Boston, where another meeting of Chicago's creditors was being held. The overjoyed bondholders, who knew Dr. Pearsons' personal responsibility, invited him to dinner, and on various occasions of the kind tendered him champagne, which he declined, as he has declined such things all his life. When he came home to Chicago he was given an enthusiastic welcome, as the man who had saved the city's credit.

When Daniel A. Jones, the builder of the Presbyterian Hospital, died, leaving an estate of \$3,000,000, Dr. Pearsons was made one of the executors, sharing with the widow and Mark Kimball a personal bond of \$2,500,000. Up to that time Dr. Pearsons had placed loans aggregating \$40,000,000 on farm property.

Begins Giving Away His Fortune.

When 1890 came Dr. Pearsons made up his mind that the time was at hand for him to begin giving away the fortune he had made. He

began carrying out his plan exactly as he and his wife had formed when they came to Chicago in 1860 and began to grow rich. His gifts were made first to Beloit College, Wis. This was because in 1851, while he was visiting there, Dr. Pearsons got into an argument with a man who denounced co-education. Dr. Pearsons pointed out the inexpensive college building then being built, and announced to the unbeliever that he intended some day to grow rich and help that college.

In making his gifts Dr. Pearsons followed his own investigations, and decided for himself whether the object was worthy. He rigidly followed a plan of giving only where the institution he gave to was able to raise an equal or a larger sum, which he always stipulated in advance. In this way, by giving himself, he brought out thousands more from other friends of the colleges. Although he never had joined a church, he gave only to those colleges which had religious affiliations.

Some of His Gifts

In ten years, between 1890 and 1900, Dr. Pearsons has given away \$2,500,000 of his fortune. Lake Forest University has received \$125,000; Beloit College, \$295,000; Knox College, at Galesburg, \$100,000; Chicago Theological Seminary, \$280,000; McCormick Theological Seminary, \$50,000; the Presbyterian Hospital, of which Dr. Pearsons is President, \$70,000; the Chicago Young Men's Christian Association, \$40,000; Drury College, Springfield, Mo., \$100,000; Yankton College, South Dakota, \$100,000; Colorado College, Colorado Springs, \$100,000; Fargo College, Fargo, N. D., \$50,000; Mount Holyoke Seminary, \$150,000; the Chicago Park Institute, \$15,000; Berea College in Kentucky, \$100,000; Marietta College, \$25,000; McKendree College, \$25,000; Grand Prairie Seminary, Onarga, Illinois, \$20,000; Whitman College, \$120,000; Pacific University, in Oregon, \$60,000; Pomona College, in California, \$50,000; Bradford (Vt.) Public Library, \$2,000; Presbyterian Board of Missions, \$20,000; First Presbyterian church, Chicago, \$10,000; Olivet College, Mich., \$25,000; Fairmount College, Kansas, \$50,000; Carleton College, Northfield, Minn., \$50,000; Chicago City Missionary Society, \$12,000; Anatolia College, in Turkey, \$20,000.

The balance of the \$2,500,000 which Dr. Pearsons has given up to this time was in smaller amounts, many of them given so quietly that no one but the recipients knows of them. At one time Dr. Pearsons had \$150,000 loaned to needy students at 3 per cent.

It has been his intention from the start to be the executor of his own will and to see all his fortune bestowed for the good of the public before his death. In the same spirit that he has been erecting monuments for himself

in the form of colleges all over the United States, Dr. Pearsons also erected his own tombstone four years ago in the cemetery at Hinsdale. "I desire to have my affairs all arranged before I die," he said in explanation, "so that I shall have only to lie down and rest at the end." The granite for this monument was brought from Barry, Vt., where Dr. Pearsons taught school in 1836.

Within five years Dr. Pearsons expects to have carried out all the plans formed by himself and wife years ago, to dispose of all their fortune. This means that \$1,500,000 in donations still remains to be announced. Sums aggregating \$500,000 will be given to fourteen colleges and educational institutions on March 1st, and Dr. Pearsons' plans will be a step nearer fulfillment.

On this remaining \$1,500,000 it is his intention to require an annuity of 2 per cent., or \$30,000 a year, payable up to the death of himself and wife, so that they will become the beneficiaries of those to whom he has given. With this income of \$30,000 a year, far beyond what he considers his own needs, he will rest and watch the good being done with what he has given.

Dr. Pearsons and his wife never have had a child to whom they could leave their fortune, if they had wished to dispose of it in that way. Their affection is centered on the small colleges they have helped to build up, and, although the doctor will be eighty years old in a few weeks, both he and his wife expect to watch their gifts develop for years to come. To insure himself as long life as possible, Dr. Pearsons retires every night at 8 o'clock and rises every morning at 6. His office time is just two hours, and within a year or two he plans to give up even that.

"On that \$30,000 a year for myself and wife, which I think I am entitled to, I expect to enjoy myself," he said.

In view of the fact that Dr. Pearsons and his wife never have spent over \$1,500 for housekeeping expenses in one year, his friends say that his chief reason for providing himself so large an income is that he may have a chance to continue his giving up to the time of his death—a habit, they say, he has found it impossible to shake off.

The Christian life is full of paradoxes; but a paradox is composed of things which are consistent, but look contrary. It is like a chemical substance composed of various ingredients without any one of which the compound would be incomplete. Error comes from separating one of the constituents from the rest and trying to make it do the work of the whole. Common salt is composed of sodium and chlorine, each of which is a deadly poison when separate.

Woman's Board of Missions for the Pacific.

President	Mrs. H. E. Jewett
	3511 Benvenue Avenue, Berkeley.
Treasurer	Mrs. S. M. Lodge
	1275 Sixth Avenue, Oakland.
Home Secretary	Mrs. C. B. Bradley
	3539 Durant Avenue, Berkeley.
Home Secretary	Mrs. W. J. Wilcox
	576 East Fourteenth Street, Oakland.
Treasurer	Young Ladies' Branch
	Miss Grace Goodhue, 1722 Geary Street.

The Woman's Board of Missions for the Pacific will hold its regular all-day quarterly meeting June 6th, in the First Congregational church, Oakland. Miss M. F. Denton, our own missionary, who has just returned from Japan, and is to be in Oregon through the month of May, will be present. She has given eleven years of faithful service in the cause of missions, and will be a most welcome guest on this occasion.

It is also expected that other missionaries will be present, whom we shall be delighted to honor. The ladies of the church will furnish lunch, at fifteen cents a plate, to the great pleasure and convenience of all.

Journal Extracts.

Two journals, covering the space of a year, have been received from Kusaie, Micronesia, from Miss Wilson and Mrs. Channon. They are very interesting, but on account of their length extracts only have been taken for this page. Miss Wilson's journal begins on the "Morning Star," during its outward voyage, as follows:

"We grew tired at times, and as usual longed for a sight of land. The rolling of the vessel from one side to the other was very wearisome, and when she kept it up night and day for a whole week, without giving us hardly a half-hour's rest, it did seem as if we could not stand it any longer. The Captain saw that we had got to the place where we needed something to divert our minds, so one day came down in the cabin with a very mysterious-looking package under his arm. He announced that it had been sent to his care, to be presented to the ladies some day when they needed a change. Thinking the time had come, he unrolled the paper covering and held in his hands—a wonder-ball, a ball of white twine as large as one's head. The process of unrolling seemed to proceed very slowly, but gradually a little white package appeared and rolled out. The name was eagerly read, then the contents inspected. A funny poem, or comical joke, would put everybody in good humor. Dainty little gifts were admired and appreciated, as they rolled out from time to time, with the unrolling of the twine. We were somewhat surprised when we got to the end to find that it was almost supper time.

Miss Abell had succeeded in providing one afternoon's entertainment, that had almost made us forget that we were on ship-board. * * *

"I enjoyed my visit at the home of Mr. and Mrs. Bowen (in Honolulu) very much. Other friends were very kind and thoughtful, inviting us to their homes and in other ways making our stay amongst them pleasant. A meeting of the Woman's Board, presided over by the President, Mrs. Hyde, was well attended. The papers and reports read were thoroughly enjoyed. The ladies of this Board are wide-awake and evidently doing a good work for the Master. * * *

"One of the chief subjects of conversation on board was the cook and steward. The stove often smoked so much that the cook would almost be driven out of his quarters. The captain and engineers tried to remedy it, but smoke it would again. We suspected the cook knew more than he cared to tell, when he remarked one day, that he thought the stove would work better if there were not so many people on board to cook for. One morning we were very much astonished to hear that the steward had taken off the table-cloth and refused to set the table for the ones who ate at the second table. Of course, the captain had to take him in hand, and he found out he could not do just as he pleased. * * *

"Mr. Channon, who went to Ponape on the 'Morning Star' to see what prospects there were for opening up missionary work again on that island, returned to-day on Captain Melander's trading schooner. * * * His report is a great deal better than we expected. * * * There are three hundred and fifty Christians standing firm for God and the right * * * We sincerely hope the day is not far distant when these faithful Ponapeans will have missionaries amongst them again, to teach them the way of life. * * *

"We had quite an interesting meeting to-day; subject, 'What I Know and What God Knows.' While taking part Tibora said: 'I know that there is a God, and if the time comes when any of the heathen come to me, to try me, and ask me how I know there is a God—have I seen him?—I know what I shall answer: "No, I have not seen him with my eyes, but I have seen his works." I know some one who has made the ocean and all things that grow, and I have seen how, when God has come into a heart, that it has changed that person's whole life. It makes everything different, so I know there is a God.' Tibora is one of our most consecrated Christians. Christ is very real to her. I have found her more than once weeping bitterly while pondering over the sufferings of Christ and what he did for sinful man. Tikoro, who has been an invalid with consumption for the past four months, breathed her last this morning, July

15th, at 5 o'clock. She was buried at the same hour this evening. She has needed a great deal of care and the other girls have been sorely tried, with a sick person of many moods; but they have been wonderfully patient and always willing to help when and where they could. One of them stood gazing at the corpse and remarked, 'She is at rest, and we are at rest, too.' This makes the second girl who has died in school this year."

It was suggested by the missionaries that the natives themselves build a school house, as the schools were crowded. The whole population of the island responded. They prepared the materials, then a hundred and twenty men marched to the designated spot, preceded by a band, consisting of a new tin dishpan, a small water-tank, an accordion, two tin spoons and a police whistle, each one carrying some article of food. Having reached the place, the native pastor led in prayer, then the work began. The men were divided into four companies, each company being allotted one corner of the house to build. While part put the materials in place, the others handed fresh material. The thatched roof was finished in three-quarters of an hour, while before the day was over the whole house was finished, the work being well done. Then, according to native custom, followed a feast, provided by the missionaries.

In November four of the Gilbert Island girls, who had been in school about five years, were married to as many young men from the Boys' School, preparatory to going to the Gilbert Islands as teachers. The rooms were prettily decorated with ferns, flowers and bright foliage, while a large bell of ferns hung from the center of the room. The grooms were dressed in black, the brides in white, and they were married by Mr. Channon. After the ceremony and the hand-shaking were over, the grooms doffed their high collars, woolen coats and vests, and prepared themselves to enjoy the social evening which followed. They had dinner together, then spent the evening playing different games and singing. The evening closed with a hymn and the Lord's Prayer.

There were fifty-five girls in the school, twenty-five being new scholars.

Literature.

Book Reviews.

"Winter Adventures of Three Boys in the Great Lone Land," by Egerton R. Young. A delightful and wholesome story for the young, and one which the adults will also find of interest and value. Three boys from Great Britain are permitted to spend a winter in that far north land, where the Hudson Bay Company long ago established its great trading

posts; and in the narration of their experiences Mr. Young brings much valuable information concerning the wild animals, and the Indians as they are now, since Christianity has done its good work among them. The boy who reads the book will ask for more of the same kind. Eaton & Mains, New York. J. D. Hammond, 1037 Market street, San Francisco.

"Bible Studies on Sanctification and Holiness." By Rev. J. D. MacGillivray, of the Presbytery of Truro, Nova Scotia. The place and importance of sanctification in the divine plan and government of the world are considered; also the nature, relation and ground of sanctification and holiness; and God's method as unfolded in the Bible history of man and of revelation. The author believes that, following the teachings of the Bible, he has found sanctification to be fundamental in God's plan and government of the world. In its nature, he says that it is essentially a work of separation to God for his service and glory. The author has made an independent study of his subject and presents thereon much that is important and valuable. F. H. Revell Company, Chicago; \$1.00.

Magazines.

St. Nicholas for May comes with its usual interesting and wholesome matter for the young people.

Frank Leslie's Popular Monthly for May contains interesting articles on Oom Paul and the pirates of the Philippines. The story of Dr. Rizal, the Filipino patriot, who died for his country when it was under Spanish rule, is touching.

In the May Delineator are two valuable articles—one by Eliot Gregory, a New York society and literary man, who for thirty years has made his home in Paris as much as in New York. He writes very skilfully regarding Paris. The other is by the famous Mrs. Burton Harrison, on "The Trip Abroad; Suggestions for Traveling, Hotel Life, etc." The two articles are full of good suggestions for those who will summer abroad, and see the Paris Exposition.

The Century for May has among its most valuable articles one concerning the National "Zoo" at Washington. It is by Ernest Seton Thompson, who wrote "The Biography of a Grizzly." "Significant Ignorance of the Bible" records entertainingly the results of certain attempts by the author, President Thwing of Western Reserve University, to determine to what extent the Bible has ceased to be a book familiar to the average collegian of either sex. Carnegie's article on trusts, and the editorial on the same subject, are important contributions to the discussion of this subject.

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

Jesus at the Pharisee's House. (Luke vii: 36-50).

LESSON VII. May 13, 1900.

GOLDEN TEXT.—“*Thy faith hath saved thee.*” (Luke vii: 50.)

Introduction.

Time: Uncertain. Probably during the summer of 28 A. D.

Place: Also uncertain. It seems most likely that the Pharisee would be living in such a place as Capernaum, but on this we cannot be positive.

Since the last lesson: As there are no specific time marks in the narrative, it is impossible to say how much time has elapsed and how many events have happened since Lesson VI. It is probable that some weeks at least have passed.

From a very early date there has been a disposition on the part of some to identify the woman of this narrative with Mary of Bethany. The anointing by Mary is related in Matt. xxvi: 6; Mark xiv: 3; Jno. xii: 3. It is said that Luke's account is to be identified with that of the other three evangelists. The host in each case was named Simon. But there are insuperable difficulties connected with such an identification. There is not the slightest reason for assuming that Mary of Bethany was a notoriously bad woman. The details of the two events do not agree. The specific commendation of Mary's act is not found in Luke's account, and could not have been given in the case of the sinful woman. Furthermore, there is not the slightest hint of protests on the part of those present against the woman's act as there was against Mary's act by Judas and the disciples. The name Simon was one of the commonest, and nothing is gained from this similarity. “The chief objection is the irreconcilable difference between Mary of Bethany and the *sinful* woman.” We may, accordingly, dismiss the attempt to identify these two women.

Critical Notes.

V. 36. There is no grounds for assuming that this Pharisee had a sinister purpose in inviting Jesus to his home. He doubtless held a high opinion of Jesus. That he must have been a better man than his fellow-Pharisees is evident. Jesus does not treat him at all as a secret enemy.

V. 37. The R. V. reads, “A woman which was in the city, a sinner.” She had been a notoriously bad character. Undoubtedly she had repented her sinfulness, but the public still regarded her as a dissolute character. Access to Oriental houses is easy, and uninvited persons not infrequently enter. The words of Jesus had already reached her heart, and she evidently desired to utilize the opportunity pre-

sented to declare her love for him. “Unguent-boxes or phials were called alabaster cruises or boxes even when not made of alabaster.” The ointment was costly.

V. 38. Jesus was reclining at the table, and his feet would be toward the outer part of the room. The sandals were always removed on entering a house. Coming quickly to him with the intention of anointing his feet, the woman was overcome by her feelings, and her tears fell upon his feet. With nothing at hand to dry them, she, in the utter abandon of her love, loosed her hair and used it as a towel, kissing his feet again and again as she wiped them. It was a shameful thing for a Jewish woman to let down her hair in public, but the woman was ready to make even such a sacrifice for him. The kissing of the feet was a mark of deep reverence. Then, having wiped away the tears, she anointed the feet.

V. 39. Meanwhile, the censorious spirit of Pharisee was beginning to act. He would have had the Master shrink from such a touch. He assumed that if Jesus was a true prophet, he would immediately have divined what kind a person the woman was, and have resented her familiarity.

V. 40. Jesus' response to the unspoken thoughts of Simon proved his ability to read his inmost thoughts. Surely, one who could read thoughts could also read character.

V. 41. See the R. V. The “creditor” was a “lender.” The two debtors, according to Plummer, owed respectively about 250 and 5 dollars. The “denarius” was the wages of a laborer.

V. 42. The Greek implies that the lender made his creditor a present of this indebtedness—the word signifying a free or gracious giving. The point of the parable is this. “The love and ingratitude of those who have had debts remitted to them depends upon *their estimate* of that amount which had been remitted to them rather than upon the actual amount.

V. 43. Simon's response, “I suppose,” etc., was an attempt at assumed indifference. He evidently expected some home thrust from Jesus. “Very well,” says Jesus, accepting his answer. Simon's admission is fatal to his own point.

V. 44. Up to this point Jesus had apparently bestowed not even a look upon the woman. Now he rises on his elbow and turns toward her, directing Simon's attention to her. With tremendous faithfulness Jesus proceeded to contrast Simon's treatment of him with the woman's. He had, for some reason, neglected some of the commonest courtesies toward his invited guest. But the woman whom he had been despising had more than made up his omissions.

V. 45. The usual kiss of welcome (Gen. xxxiii: 4; Ex. xviii: 7, etc.) had been omitted. But the woman had “kissed affectionately” his

feet, and that not once, but repeatedly, giving evidence of the impulsive character of her regard for the Savior.

V. 46. The common oil of Palestine was very cheap. The ointment the woman had used was doubtless very costly. "This woman, whom Simon so despised in his heart, had really done the honors of the house to his guest. This fact would be all the more prominent if she entered close after Jesus, and thus at once supplied Simon's lack of courtesy."

V. 47 affirms that her sins, which are said to be many, "have been and are forgiven." And that great forgiveness had produced great love. Three things are prominent, the past great sin, the forgiveness of the sin, the present great love. She appreciated the greatness of the forgiveness, hence her greater love.

V. 48. Here Jesus publicly announces to her the fact that her sins have been and are forgiven. She had repented, and he had forgiven. "Jesus now confirms her assurance, and publicly declares her forgiveness. He thus lends his authority to rehabilitate her with society."

Vs. 49-50. Ignoring the objections of the Pharisees to such words, Jesus places the seal of his approval on his faith and bids her depart in peace, pronouncing upon her the Hebrew blessing.

Some Lessons Taught.

1. Jesus never drew back from the sinner's touch.
2. Jesus reads easily the hidden motives of the heart.
3. Jesus fully appreciates the slightest service rendered to him.
4. "He is able also to save them unto the uttermost that come unto God by him."

Some one asked a mother if she believed in the laying on of hands for the cure of diseases. She said she did, for she had effectually cured her boy of smoking cigarettes in that way. Whatever you may think of the laying on of hands as a religious ceremony, if you love your child you must not withhold the proper punishment for disobedience. Let it never be done in anger. If you are mad, let it cool off, take a shower bath, sit down and think, wait till to-morrow, do anything rather than provoke a child to wrath by your own hot temper.—[A. C. Dixon.

The pounds in the parable represent opportunity; the talents ability. One faithful servant multiplied his pounds by ten; another doubled his talents. No man can multiply his ability by ten, but he may double it; but he can become ten times as useful by embracing his opportunities; and whenever one makes the most of his opportunity he also multiplies his ability by two.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Vision and Service. (Exod. xxiv: 15-18; xxxii: 19, 20; Matt. xvii: 1-8, 14-20.)

Topic for May 13th.

Go slowly in the matter of visions. The comfort and value of our lives do not depend upon the extraordinary and the startling. It is not the comet or the meteor that gives the sky its glory. It is the planet and the majestic constellations. It is a mistake to seek for meteoric religious experiences. Brilliance often means that something is burning up. Earthquakes are more startling than gravitation, but it is the latter that holds the universe together. Relatively the world requires only a few poets and philosophers; but every man must have something of mathematics and common sense, if affairs are to go on smoothly. So our religious life is held and made efficient by the steady, intelligent and voluntary exercise of ourselves in the great truths of the soul's opportunities.

* * *

It is not progression to try to repeat in our lives the methods that obtained in the early days of any enterprise. The visions of the time when God was beginning his revelation, or the transfiguration and Peter's view of a "great sheet let down from heaven," in a time of a trying exigency, are not to be taken as a guide to what we are to expect in our own experience. These are methods, not principles; and God's methods, like our own, are determined by the requirements of the time. The fact that he appeared to Moses or to Saul of Tarsus as he did is no indication whatever that he will so make himself known to us. So to use the term visions regarding our experience in the same sense as that in the Old Testament and the Apocalypse is misleading.

* * *

The visions which men had in the age of the Bible records may be regarded as belonging to a condition of incompleteness. The necessity of such methods for the most part passed away with the advent and teaching of Jesus Christ. Even the vision of John, the revelator, as he is called, was an exception required by the necessity of more light on the consummation of the Redeemer's kingdom.

The writer of the epistle to the Hebrews has put this very suggestively. He says: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days, spoken unto us in his Son." Thus this author puts the spoken words of Jesus in the place of the "divers manners" in which God, in the early times, made known his will to men. Jesus himself does not magnify visions as the dependence of his workers as he does his own

teachings. He says, "The words that I have spoken unto you are spirit and are life." Later he assures his disciples that, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." The promise of the Holy Spirit was not that they might have visions, but that he might bring to their remembrance all that Jesus had said unto them.

* * *

The true vision of the present age, therefore, is the Word of God, studied under the illuminating power of the Holy Spirit. It is a specious form of infidelity that insists that we are living in such new and different age that we require a new revelation, and so must have visions of our own. There is a subtle intimation in it all that the teachings of Jesus Christ are just a little antiquated, and that the up-to-date thinker should look for modern visions more strictly adapted to the wants of this advanced age. What this idea will produce may be seen in the visions which men are now promulgating. The ultimate harvest may be discovered in the Mormon cult, as they hold that the Bible was good in its way and time but it is worn out, and visions and revelations are now granted the Church hierarchy.

* * *

There are just two things for which we need specially to labor at this time. One is the pursuit of a deeper spiritual life. This means a greater eagerness to understand the character and the thoughts of God. It means a pressing desire to possess in ourselves the same ideals of joy and power and manhood that our Lord held and taught. It means building from within our souls outwardly and not the attempt to begin with our hand with a hope of reaching the heart.

The other requirement is time given to careful thoughtfulness over the eternal word of God. We need scarcely anything so much as we do the conviction that the teachings of Jesus Christ are exactly what we require for these very times and the questions that are just now pressing us. We must not mistake the dreams and fancies of our own brain as heavenly visions. Our visions are in the New Testament. The Holy Spirit is at the door of every heart waiting to give wonderful sight to our eyes when we yield ourselves to this Word.

What results might come to us this year, if, with one consent everywhere, Endeavorers would send up the prayer of the Psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law!" That is the vision that leads to service, and not to erratic schemes and devices.

Help people to do what they would not otherwise attempt, for what they would do otherwise they will do anyway.

Put New Wine Into New Bottles.

The reported new movement among Presbyterians in the Eastern States for a revision of the Westminster Confession of Faith may be excellent in purpose, but does not seem to be wholly wise in method. The purpose that the Church shall express as its creed the essential truths of Christianity in a way to most glorify God and to most promote his kingdom on earth is excellent. In the opinion of a great portion, perhaps of the majority, of the members of the Presbyterian Church, the Westminster Confession does not so express those truths. Written two hundred and fifty years ago, when the Church had hardly emerged from the darkness of the middle ages, and while it was in conflict with the Papacy, it does not express the truth that has been acquired by the subsequent research and experience of the Church, nor state truths in the form best adapted to the present requirements of the Church.

Thus, it brings forward as the central truth of the Christian system the doctrine of the mere executive acts of God—of his decrees—instead of the doctrines of his nature and character, which caused him to make those decrees, which are the basis of all theology and which are the light, the trust, and the inspiration of the Church. Thus it fails to sufficiently emphasize and make prominent the love and grace of God, and to declare as should be done the duty and privilege of the Church in the missionary enterprise. Thus also it declares as doctrines truths, or alleged truths, which have been derived merely by inference from the words of the Scriptures—words that were not written for the purpose of giving such inferences. In this latter respect it is better adapted for use in theological seminaries than in churches. That it is not wholly acceptable has been admitted by our General Assemblies by the method they have appointed for admitting men into the ministry and into the other offices of the Church—the method of requiring acceptance of the Westminster Confession as containing the system of doctrine of the Scriptures, not as being the substance of the doctrine of the Scriptures. This method of subscription to the Confession is unknown to many people, and for this reason and for many others the Confession promotes a wrong view of Presbyterianism, prejudices multitudes against it and prevents the fullest fellowship and co-operation of Christians.

But to accomplish this purpose by revising the Westminster Confession will be very difficult, if not impossible. It appears to be better to lay that Confession on the shelf, as a sacred historical relic, as the best creed made by former generations, and to prepare in place of it a new, brief and Scriptural creed of the essential, necessary and vital truths of Christianity. —[J. M. A., in *The Occident* (Presbyterian).]

Home Circle.

Life.

Life has a thousand pages—love and scorn,
 Hope and adventure, poverty and sin,
 Despair and glory, loneliness forlorn,
 Age, sorrow, exile, all are writ therein;
 And on each page, however stern or sad,
 Are words which gleam upon the crabb'd scroll,
 Revealing words that make our spirits glad,
 And well are worth the study of the soul.
 We may not lightly shrink from any leaf,
 For on it may be writ the word we need.
 God turns the page—whatever joy or grief
 He opens for us, let us wisely read.

—Priscilla Leonard, in *Outlook*.

Lord Roberts.

"Historicus" writes, in the London *Methodist Times*, some interesting things about the man whom some English papers are pleased to call "Our Only General":

"Sir Frederick Sleight Roberts, P. C., K. P., G.C.B., G.C.S.I., G.C.I.E., V.C., D.C.L., LL.D., First Baron Roberts of Kandahar and Waterford, is one of our three 'only' generals. Tommy Atkins, who is a man of deeds rather than words, abbreviates the holder of all the above titles to the single syllable 'Bobs,' and Tommy would respect Bobs just as much as he does if the latter had no titles at all. It is for what he has done and can do, not for what he is called, that the common soldier respects Field-Marshal Lord Roberts, the Commander-in-Chief of the largest white army ever commanded by a British soldier.

"'Bobs' is an Irishman of Welsh descent, with some French blood in him, born in India. He has not, I believe, a drop of English blood in his veins, and the tinge of the Huguenot in him makes him probably more akin to General Joubert, the Republican Commander-in-Chief, than he is to many of the Imperial troops serving under his command. 'Bobs' was born at Cawnpore on September 30, 1832, so that he is now more than sixty-seven years of age. His father was a soldier, his maternal grandfather was a soldier, his wife's father was a soldier, his only son was a soldier.

"Lord Roberts entered the Bengal Artillery more than forty-eight years ago while the Duke of Wellington, his fellow-countryman, was the greatest British soldier living. But the Duke's military career ended early this century on the field of Waterloo, when Wellington was only forty-six. Roberts, nearly a quarter of a century older, is entering on the heaviest campaign of his lifetime.

"There have been many sad and pathetic incidents in the present war, and many deeds of heroic daring. Every war inevitably brings such. But there is none more sad and none more daring than the incident at the battle of Colenso, by which Lieutenant the Hon. Frederick Hugh Sherston Roberts lost his life and

won the Victoria Cross. It is the first time in the history of that decoration that a father and son have won it. The father won his at Lucknow in the Indian Mutiny, forty-two years later his only son won it by the Tugela River, in Natal. The son sleeps close by Chieveley railway station; the father is entering on the biggest task of his life.

"In the Travelers' Club in Pall Mall one day last December a group of members stood eagerly watching the tape. One close up to it suddenly exclaimed, 'Good heavens, Bobs' son is killed.' A little weather-beaten, thin, grizzled man pushed hastily through the crowd and looked at the tape, then silently walked out of the Club. The members respectfully made way for him. He spoke to no one and no one spoke to him. It was 'Bobs.'

"At the time he was Commander-in-Chief of the forces in Ireland, but the Government had summoned him to London. Almost immediately after receiving the news of his son's death, he received the summons of his Queen to proceed to South Africa to take supreme command of the forces there. If ever a General took the sympathies of a nation with him he did.

"It is a mere accident, but both the first and last occasions on which I saw 'Bobs' had an interesting historical significance. He is an LL.D. of Dublin, Cambridge and Edinburgh, and a D.C.L. of Oxford. Dublin, as was natural, was the first University thus to honor him. I was an undergraduate there at the time. It was then I first saw him.

"It was a year after the famous march from Cabul to Kandahar and Sir Frederick Roberts had returned to this country. At the winter Commencements in December, 1880, Sir Frederick was to receive an honorary LL.D. The night before he was invited to dine with the Fellows at eight o'clock in the Commons Hall. We students had our dinner at the usual hour, viz., six p. m.

"After dinner we sallied forth, and a number of us took our stand in the lighted porch underneath the great gateway leading into Trinity College. The ground was covered with snow. Presently a steady stream of carriages bringing guests to the dinner began to roll in. As each plunged from the outer darkness into the lighted porch, dozens of hands seized the horses' heads, and a loud shout went up from the students' throats, 'Who have you got?'

"The effect of these proceedings, both on coachmen and horses, was various. Of the former, some seemed alarmed, and tried to drive on—vain proceeding! Others were amused, and good-humoredly joked with their captors, while others lost their tempers and laid about with their whips. Of the horses some seemed philosophically astonished, others plunged wildly and others appeared to en-

joy the fun. But none of any class proceeded into the outer darkness at the inner end of the great gateway till they had satisfactorily answered the one question put to them.

"At last when we were all getting hoarse, a coachman made answer, 'Sir Frederick Rob—' a loud cheer went up, the horse were out, how I do not know, though I took part in the proceedings. I think the traces must have been cut. But before the word 'Roberts' was finished the horses had been bundled aside, over or through the students, and the carriage had started on its wild career into the outer darkness beyond.

"We first made for the library, on the right, then into the New Square, round that, into Botany Bay, and then back again into the Front Square. Then we started fresh, round the whole place again. I never saw a carriage travel so fast, before or since, except one empty runaway hansom in Bond street. But this was pulled, and pushed, and dragged, and shoved, not, by runaway horses, but by runaway students, and these all Irish. The carriage went bump, bump, bump, over heaps of snow and slush, soft or frozen, sometimes over a limb or body of a prone student, who had slipped in the mixture under foot. It was enough to make the occupants seasick.

"How often we went round I don't know, I didn't know then, so I can't remember now. At last, panting for breath, we pulled up outside the dining hall, at the foot of the steps. The door was opened, and the little general was pulled out. His host nobody knew or cared to know; he was left inside, dead or alive. Possibly, he was some distinguished local peer. Anyhow, that night he didn't count. Amid tumultuous cheering, Roberts was unsteadily "chaired" up the steps. It was not dangerous, for there was no room for him to fall.

"Arrived at the top, a 'speech' was called for, as was usual on such occasions. The hubbub was too great to permit of much eloquence being heard. I believe he said, 'Thank you, gentlemen,' and the rest of his peroration was drowned in a new tumult of cheering. Some one suggested, 'Now let him have his dinner,' and the little man, who throughout was as cool as a cucumber, and who seemed highly amused and far from displeased, was allowed to slip down to *terra firma* and find his way into the dining hall.

"That was the first time I saw him. Nineteen years afterwards I saw him for the last time. It was a lovely day last summer and the scene was the House of Lords. Lord Kitchener was taking an oath as a peer, and Lords Cromer and Roberts were his sponsors. A more complete contrast to the first occasion the most imaginative writer of fiction could not conceive. Instead of snow, there was warm sunshine; instead of a noisy tribe of

undegrads, there was the almost ecclesiastical solemnity of the House of Lords. Through the richly colored windows the sun shone, revealing in brilliant hues long bygone kings. A few brightly dressed ladies sat in the galleries; the peers in moderate numbers sat in their own House; her Majesty's faithful Commons crowded outside the Bar. The little Lord Chancellor sat on the Woolsack, for all the world like the figure of Buddha or of Brahma.

Brilliant in scarlet and gold, three figures made their way up the floor of the House. The tall, mahogany-red, stern, square-faced, handsome, hard-looking man is the Sirdar, the hero of Khartoum. He is nearly fifty; he looks about thirty-five. The little wizened, thin, brown man is Field-Marshal Lord Roberts; the bald, white-haired, somewhat Bismarckian-looking person is Lord Cromer, maker of modern Egypt.

"Lord Kitchener has a big scroll in his hand, his patent of nobility, which he presents on bended knee to the funny little figure on the Woolsack; he subscribes the roll; he and his sponsors demurely parade all round the House of Lords; sit down in the corner like three naughty schoolboys, stand up two or three times; take off their hats and bow deeply towards 'Buddha'; sit down, stand up, take off their hats, put them on again, till it becomes slightly monotonous, though at first amusing. Nothing audible is said, though some one appears to be mumbling something, probably an oath of allegiance, in some part of the building. It reminds one of mass at the Madeleine, or in St. Alban's, Holborn.

"The whole scene was a microcosm of Empire and of English history. It was the meeting of the Khalifa and William the Conqueror, of the sands of the Libyan Desert and the waters of the Thames at Runnymede. The ancient and the modern strangely mixed up together; the real and the ceremonial; the fact and the fiction. Now the tall, strongly built, mahogany-colored six-footer and the tiny little Field-Marshal are together facing a more redoubtable foe than the Khalifa."

Senator Gallinger recently introduced in Congress a bill "for the regulation of scientific experiments upon human beings in the District of Columbia." Its object is to protect the inmates of asylums and hospitals against painful and injurious experimentation against their will, and not for the purpose of ameliorating their pain or restoring them to health. The bill permits physicians and medical students to experiment on one another, under proper safeguards, but is intended to protect those who cannot protect themselves. The bill ought to pass.

In the shadow of the Cross Christian carelessness about the condition of sinners is an awful crime.

Our Boys and Girls.

Grandma's Angel.

Mamma said: "Little one, go and see
If grandma's ready to come to tea."
I knew I musn't disturb her, so
I stepped as gentle along, tiptoe,
And stood a moment to take a peep—
And there was grandmother fast asleep!

I knew it was time for her to wake;
I thought I'd give her a little shake.
Or tap at her door, or softly call;
But I hadn't the heart for that at all—
She looked so sweet and so quiet there,
Lying back in her old arm-chair,
With her dear white hair and a little smile,
That means she is loving you all the while.

I didn't make a speck of noise;
I knew she was dreaming of little boys
And girls who lived with her long ago,
And then went to heaven—she told me so.

I went up close and did'n't speak
One word, but I gave her on her cheek
The softest bit of a little kiss.
Just in a whisper, and then said this:
"Grandmother, dear, it's time for tea."

She opened her eyes and looked at me
And said: "Why, Pet, I have just now dreamed
Of a little angel who came and seemed
To kiss me lovingly on my face."
I never told her 'twas only me;
I took her hand and we went to tea.

Her Needle Her Fortune.

Since the advent of the sewing-machines the story of a woman earning a fortune by the expert use of her needle reads like a fairy-tale. Yet Mrs. Clara A. Kellogg of Westfield, Mass., has during the last eighteen years, accumulated property valued at more than \$75,000, every cent of it made by embroidery. When thrown on her own resources, at the age of fifteen, she had received no special education, and no one considered her a girl of any particular talent. She says:

"I had taken lessons in embroidery of a visiting teacher, who had taught a few months in my native town. I liked the work, and, when I found that I must earn my own and my mother's living, I decided to give embroidery lessons. My first class was in my own town; then I formed classes in several neighboring towns; and, realizing that I must keep up with the fashions in embroidery if I wished to hold my pupils, I went to Boston and learned Kensington and several stitches popular at that time. The next year I made my first trip abroad, and visited all the museums, cathedrals, and sisterhoods where I could hear of rare bits of tapestry and embroideries. I also managed to take a few lessons. When I returned home I had applications from more pupils than I could possibly teach. Then, too, orders began to come in for very handsome pieces of work from persons who were willing to pay handsome prices. I soon abandoned my classes, and devoted my time to filling or-

ders. It was impossible for me to do all the work, so I devoted my time to stamping and selecting colors, and hired the work done by girls I was certain could be trusted. The result was so satisfactory after the first few months that I determined to push it. I solicited orders from large furnishing houses, and succeeded in getting a number of large orders. When handsome homes are completed, they are often turned over to these firms to furnish. The hangings, cushions and linens must be embroidered to correspond with the architecture and furnishings of each room. I inspect the rooms, make the designs, stamp and select, and send out to my various girls. My small orders come direct from customers, and I make it a point to work and alter until they are pleased.

"I furnish employment for fifty women during the entire year, and for three months before Christmas have often had five times as many. I visit Europe once a year for three or four months, and spend most of my time hunting for ideas. Every season I have some new designs, and in that way manage to set the fashion, as it were, in this country. I have executed many orders from abroad, and have more than once completed rooms in the White House. Some of the most elegant homes in New York and Newport have whole floors ornamented by my hangings, cushions, etc. In my opinion, hand embroidery is one of the largest fields opened to the woman bread-winner, and at present the one in which she will meet with least competition."—[Harper's Bazar.

Acting a Lie.

Dolly had been told never to meddle with a beautiful vase on a bracket over the piano. "It will break very easily," her mother said. Now, Dolly had an intense desire to take the vase down without breaking it, but on trying to put it back the bracket slipped off its nail and the vase fell to the floor and was broken into a dozen pieces. Dolly was frightened. As she stood there trying to think her way out of the dilemma, her kitten came into the room.

"I'll shut Spotty into the room, and mamma'll think she did it," decided Dolly, "and Spotty can't tell."

So the kitten was shut up in the parlor, and when Dolly's mother came home she found Spotty there and the vase broken.

"Do you s'pose Spotty did it?" asked Dolly.

"I think she must have done so," answered her mother. "You don't know anything about it, do you?"

Dolly pretended that she didn't hear the question and got out of the room as soon as possible. That night she couldn't sleep. "You lie," something said to her. "No I didn't," she said. "I didn't say I didn't break it."

"But you might just as well have said so," the voice of conscience told her. "If you didn't tell a lie, you acted one, and that is just as bad as telling one."

Dolly stood it as long as she could. She got up and went to her mother's bed.

"Mamma, I broke the vase," she sobbed out. "I thought if I acted a lie you wouldn't find out about it, but I can't sleep for thinking that God knows, if you don't."

Ah, that's it—God knows, if no one else. We cannot deceive him.—[New York Observer.

How Toil Conquered Pride.

John Adams, the second President of the United States, used to relate the following anecdote:

"When I was a boy I used to study Latin grammar; but it was dull, and I hated it. My father was anxious to send me to college, and therefore I studied the grammar till I could stand it no longer; and going to my father I told him that I did not like to study, and asked for some other employment.

"My father said, 'Well, John, if Latin grammar does not suit you, try ditching—perhaps that will. My meadow yonder needs a ditch, and you may put by Latin and try that.'

"This seemed a delightful change, and to the meadow I went. But soon I found ditching harder than Latin, and the first forenoon was the longest I ever experienced. That day I ate the bread of labor, and glad was I when night came on. That night I made some comparison between Latin grammar and ditching, but said not a word about it.

"I dug next forenoon, and wanted to return to Latin at dinner; but it was humiliating, and I could not do it. At night toil conquered pride; and though it was one of the severest trials I ever had in my life, I told father that if he chose I would go back to Latin grammar.

"He was glad of it, and if I have since gained any distinction, it has been owing to the days' labor in that ditch."—[Christian Standard.

Curious Facts About the Calendar.

There are some curious facts about our calendar. No century can begin on Wednesday, Friday or Sunday. The same calendar can be used every twenty years. October always begins on the same day of the week as January, April as July, September as December. February, March and November begin on the same days. May June and August always begin on different days from each other, and every other month in the year. The first and last days of the year are always the same. These rules do not apply to leap year, when comparison is made before and after February 29th.—[Texas Christian Advocate.

Clock in Trinity Tower.

The clock in Trinity church tower, New York, is the heaviest in America. It might seem that in its construction an effort had been made to ascertain how much metal could possibly be planted in a clock. The frame stands nine feet long, five feet high and three feet wide. The main wheels are thirty inches in diameter. There are three wheels in time train, and three each in the strike and the chime. The winding wheels are formed of solid castings, thirty inches in diameter and two inches thick, and are driven by a "pinion and arbor." On this arbor is placed a jack, or another wheel, pinion and crank, and it takes eight hundred and fifty turns of this crank to wind each weight up. It requires seven hundred feet of three-inch rope for the three chords, and over an hour for two men to wind the clock. The pendulum is eighteen feet long, and oscillates twenty-five times per minute. The dials are eight feet in diameter, although they look little more than half that size from Broadway. The three weights are about 800, 1,200 and 1,500 pounds respectively. A large box is placed at the bottom of the well that holds about a bale of cotton waste, so that if a cord should break the cotton would check the concussion.—[Arkansas Methodist.

Remembering a Mother's Songs.

How greatly are those children to be compassionate, and of how rich an heritage do they suffer deprivation, who have no remembrance of a mother's voice in song. An instance is recalled of a family whose oldest sons talked with enthusiasm of the songs their mother sang when they were boys. A younger child always looked his wistfulness and disappointment, for he had no such memory. The mother's health had failed, and with her voice, in the time of his bringing up, and so much was lost to him that seemed like gathered wealth to the older ones. So, I feel like saying to mothers: "Sing, if ever so poorly, to your little ones. Give them a childhood memory of how mother could sing," because, in after life, it will be precious to them, and may sometimes give them help over the hard, uphill places that come to all, however favored. If we should be asked that question of to-day, "Who most influenced your life?" or another, "What did your mother teach you?" we could answer with earnest directness to the first: "Our mother. She set the current of our lives towards God." And reply to the second by saying, "She taught us personal responsibility and the fear of God."—[Christian Intelligencer.

Don't brood over the past nor dream of the future; but seize the instant and get your lesson from the hour.

Church News.

Northern California.

Fresno.—The meeting of the San Joaquin Valley Association will be held here from May 6th to the 8th.

Lincoln.—The church feels greatly encouraged under the pastorate of Rev. F. M. Washburn, recently begun.

Redwood.—At the recent communion service six persons were welcomed on confession of faith, three of them from the Sunday-school.

Wyandotte.—There were five additions by letter to the Wyandotte church Sunday, April 22d. The church expects to begin the erection of a church edifice about the first of May. There has been delay in getting lumber on account of the bad condition of the mountain roads.

Green Valley.—The Rev. William Rogers has resigned the pastorate. The Sebastopol Times says that his resignation is sincerely regretted by every one. And the Standard states that a "strong effort" is being made to persuade him to remain. Mr. Rogers has been in charge at Green Valley for eleven years.

Stockton.—Rev. R. H. Sink and wife are having a short vacation in Southern California. He attended the great meeting of the Knights Templars at Los Angeles, and was appointed Grand Prelate of the Commandery of the State. Mr. Samuel Mayer, organist of the First church, San Francisco, was appointed Grand Organist.

Oakland First.—This church holds receptions for its members by wards, meeting in the homes of the people. The Fifth ward reception, at the home of Mr. Parcells, last week, was largely attended. Last Sunday a special offering was made for the work of the Christian Associations in the University of California, amounting to \$179. The pastor has started a children's class for systematic instruction, using Keedy's series of catechisms.

Oroville.—Rev. W. D. Kidd preached last Sunday for the first time since his severe illness, which began while he was in the pulpit Easter morning. The church is preparing to welcome the Sacramento Valley Association, which meets here this week. All are anticipating a rich treat in the lecture on "Whittier—His Life and Writings," to be given Wednesday evening by the Rev. J. B. Silcox of Sacramento. His lecture on "Grip and Grit" made all our people anxious to hear him again.

Porterville.—The Easter services of this church were of unusual interest. The pastor preached an Easter missionary sermon, and an offering was taken for the A. M. A. In the evening the Sunday-school had its Easter

concert, when a beautiful program was rendered by the young people. The church, as usual, was beautifully decorated, and the audience crowded the church to the doors. The Junior Endeavor Society has just completed a course of entertainments by which they have secured funds for the furnishing of the church with new hymn books. In this course Rev. E. D. Weage of Tulare gave one lecture on "Early California Missions"; Rev. F. M. Walters of Fresno gave his admirable lecture on "Sense and Nonsense"; and Rev. J. A. Milligan lectured on "Bonnie Scotland."

Campbell.—The church at Campbell held its annual meeting last Thursday afternoon, April 26th. It was largely attended, and reports were given from every branch of church work. The report of the clerk showed that eleven had been added during the year, making the present number 89. There have been no deaths or dismissals. The treasurer reported all bills paid and a little surplus in the treasury. The amount raised for all purposes, home expenses and benevolence, was something over \$1,100. The Ladies' Missionary Society, the Ladies' Guild and the Young Ladies' Missionary Society are all well sustained, and doing efficient work. The Sunday-school shows an advanced condition, as do also the Senior and Junior Christian Endeavor Societies. The merging of the Senior Endeavor Society and the evening preaching service into one meeting, with the last ten minutes for a direct use of the topic by the pastor, bringing the whole service within an hour and a quarter, has proved a very satisfactory change. Congregations were never better. We need the "Spirit from on high" to make all that is outwardly so encouraging richly fruitful.

The Pacific Coast Congress.

The revised program will be mailed during the present week to all pastors throughout the Coast, together with circular of information concerning transportation, representation, entertainment, and the like, and railroad blanks. Present prospects are favorable for a larger attendance than was at one time thought. It is a matter of regret that President Graves of the State University of Washington cannot be present as he intended. The change in date, made necessary by conflict with the State Christian Endeavor convention at Stockton, renders it impossible for him to leave his University duties. Compensation will, however, be found in the fact that Principal George of the Congregational College, Montreal, intends to be here and take part in the educational discussion. Presidents Wheeler and Jordan have also consented to deliver addresses.

The general value and promise for good of such a gathering as that projected grows upon

the minds of all who are thinking upon the subject. Letters to this effect are constantly coming from all portions of the Coast, and from the East. We hope that a large and thoughtful assemblage of our Congregational family may be realized.

An Ordination Service.

On April 17th a council of churches met in the church of Bakersfield for the purpose of examining and ordaining to the ministry Henry Buckingham Mowbrey, a minister of that church. Mr. Mowbrey is a recent graduate of Pacific Theological Seminary and for some time has been in charge of a Congregational church in Fruitvale, while pursuing his studies in the Seminary. He is a graduate of Oberlin College, and is a young man of exceptional promise. His many friends wish for him a successful career in the noble work to which he has consecrated himself.

The examination was held in the afternoon session and was considered in every particular satisfactory. The ordination services were held in the evening. Rev. F. M. Walters preached the sermon, Rev. E. D. Weage gave the right hand of fellowship, and Rev. J. K. McLean delivered the charge to the pastor. Other parts of the service were taken by Revs. W. H. Robinson and J. A. Milligan and Rev. Alice M. Robinson. The churches represented on the Council were: Rosedale, Hamlin, Poso, Romania, Fresno, Tulare and Porterville.

The Council was organized with Dr. J. K. McLean, President of Pacific Theological Seminary, as Moderator; Rev. E. D. Weage of Tulare as Assistant Moderator; and Rev. J. A. Milligan of Porterville as Scribe.

The Bakersfield church, having called the Council, was represented by its pastor, Rev. E. R. Fuller, and there was a good attendance of the members at the ordination service in the evening. *

The annual register of Stanford University shows students from forty different States and Territories. Of the 1,331 in attendance 938 are from California. The teaching force numbers 131. The record Stanford University has made during the last half-dozen years compares favorably with that of the older educational institutions. Of course it couldn't have been done without millions of dollars. Money is power.

The women of this country gave \$16,000,000 last year for educational and charitable purposes. Considerable treasure was thus stored in banks that can not be wrecked or broken.

Rev. J. K. Harrison is committee on pulpit supply for the Sunday of the Pacific Coast Congress.

Notes on Coast Congress.

Word has been received that Dr. Temple of Seattle has finally arranged to be present. He will speak on Thursday, the opening day, and preach on Sunday morning in First Congregational church, Oakland.

The only woman having a place on the program is Mrs. E. S. Williams of Saratoga. She will read a paper on the "Evangelization of Foreign Races Resident Here—Chinese, Japanese, Italians, etc." Her hour will be three o'clock on the first afternoon.

San Diego—the metropolis of the extreme Southwest—is to be represented by Dr. Norton of our First church in that city. Hear him on the morning of Thursday.

There is a prospect that at last three of our Home Missionary Superintendents on the Coast will be present—Clapp of Oregon, Maile of Southern California, and Harrison of Northern California. We are hoping that Superintendent Bailey of Washington will also be here, but at this writing no assurance to that effect has reached us.

Rev. Samuel Greene of Seattle, for many years Superintendent of Sunday-school work in Washington, hopes to be here. No one on the Coast has had larger experience in this line than Mr. Greene, and his counsel is often sought by the authorities at headquarters in Boston.

No less than four successful educators are to be our guests—Pres. George of Montreal, Pres. McClelland of Forest Grove, Pres. Jordan and Pres. Wheeler. The educational hour will be on Friday afternoon.

The Yale Band, which came to Washington in 1800 and has done such effective work for the kingdom in that new and growing commonwealth, is to be represented by Rev. John T. Nichols and Rev. E. L. Smith, both of Seattle.

Entertainment, we learn, is to be provided for all speakers and for all properly accredited delegates outside of the limits of the General Association of Northern California, which, as has already been announced, is to act as host on this occasion.

The Rev. William Rader has looked on the gambling at far-famed Monte Carlo, near Nice, in France. He writes in the San Francisco Bulletin as follows concerning it: "Here is a scene which beggars description, especially at night. Beautiful pictures adorn the walls. The chandeliers throw out a thousand sparkling lights. Elegantly gowned women flit from table to table, and with jeweled hands throw showers of gold and silver on the green baize tables, of which there are about one dozen. The receipts amount annually to over \$3,820,000. In the first three gaming rooms are eight tables for roulette. The smallest sum admit-

ted in roulette is 5 francs and the largest 6,000 francs, or \$240. In trente-et-quarante the chances are determined by cards; several tables receive nothing but gold coin. These tables are surrounded with a struggling, greedy, excited throng of well-dressed people all the time, who make the room ring with the music of money. I was interested in watching types of people who regularly play. There, for example, on the other side of this table is a row of old women. They are probably in the seventies. The one at the end is assisted by a young woman, who watches the destiny of her gold, a handful of which she now places on the table. It is raked in with one of those long-handled rakes, which have scraped in more than one hope and home and fortune. She tries again and wins. Her face is pale, the eyes ablaze with the passion for gain, and her countenance written all over in lines of disappointment. There is a beautiful young woman with a faultless gown, richly attired, passing over hundreds of dollars, now losing, now winning, while hope and despair play hide and seek in her sensuous face. I hear a woman say, 'I have lost a fortune at these tables,' and by the deep rings around her eyes and the tell-tale look in her face I could readily believe it. She is an American, too, who ought to be home at the head of a happy family. Here comes a sweet-faced, noble-looking miss, and in her hand she holds a half-dozen gold pieces. She pushes her way to the table and throws on one, which is lost; the other pieces go down in turn, and in three minutes she goes away 'broke.' Look at the faces of the men, the eager gentility who would make money without earning it. When I looked at that scene of passion and fashion I concluded that this was the worst place of the kind in the world—that the sins of Monte Carlo struck at every sacred virtue of life, and that the worldliness of the place is the worm that is eating its way into the very heart of our European and American civilization."

The Senate, on April 11th, passed a bill for the construction of a Pacific cable. The bill carries an appropriation of \$3,000,000 for the project. The cable proposed is from San Francisco to Honolulu, the work to be done under supervision of the navy department. The surveys have been made and the practicability of the route determined.

The Boston Transcript mentions the Rev. Dr. Temple's recent article in *The Pacific*, on "The Parson's Door-Bell," as a very racy one and well worth reading.

It was May Day this year throughout the country, rather than Dewey Day.

The narrow way is always broad enough for two to walk in hand in hand.

Oregon Letter.

By George H. Himes.

The Portland Association (local) met with the St. Helens church on the 24th inst., and closed on the evening of the following day. Eleven churches were represented by eight ministers and twenty-one delegates. The sermon was preached by Rev. D. B. Gray. His text was 1 Thessalonians ii: 4. It was both able and suggestive, and made a deep impression, since in it was developed a somewhat new line of argument and appeal, the subject being "Our Stewardship of the Gospel."

While the membership of the St. Helens church is comparatively small, the "man from Maine," who is its pastor, Rev. C. E. Philbrook, has good staying qualities, is not easily discouraged, and is withal an earnest, capable man, and has the respect and confidence of the entire population, even those outside the church, to an unusual degree.

The church at first was considerably disturbed concerning the contract it had undertaken to entertain the Association, especially so since at the last a number of the most efficient workers among the women had increased burdens in their own households, on account of unexpected sickness. But all obstacles were surmounted, and everything passed off most harmoniously and without a hitch, all rejoicing over the highly successful outcome and glad that the effort had been undertaken, feeling, after all, that it had been a privilege instead of a burden. The benefit to the church, as a result of its effort, is certain to be considerable, and the spirit of mutual good will and Christian fellowship largely increased.

On the 25th organization was effected by the choice of J. S. Bishop, M.D., of the Astoria church, as Moderator, and Rev. Geo. A. Taggart of Mississippi church, Scribe. The topics presented were as follows: "Review of Rev. Chas. M. Sheldon's Christian Newspaper," by Rev. A. W. Ackerman; "What Is the Relation of the Y. P. S. C. E. to the Church?" by Mrs. M. D. Palmer; "Short Pastorates and Their Effect upon Ministers and Churches," by J. S. Bishop, M.D.; "The Duty of the Church in Relation to Temperance," Rev. Alexander Brady; "Missionary Microbes," Mrs. L. A. Parker; "The Foreign Work," Mrs. J. S. Bishop; "How Far Is the Sunday-school Teacher Responsible for the Conversion of the Class?"; "Evangelization of Oregon," by Rev. R. M. Jones. While the topics were few in number, they were fully discussed, and every moment of time profitably occupied. Most program committees undertake too much—present too many topics and leave no room for discussion. This feature, it is conceived, adds much interest as well as profit to a gathering of this kind.

Under "Reports from the Churches," brief statements were made concerning the pro-

gress of the kingdom, and all presented hopeful and helpful views with relation to the work sought to be accomplished. Obstacles there were, and many of them; but to overcome, overcome, to Christian workers, is the promise given. Hence, in the very nature of the things, it must be that we are not to be taken to heaven on flowery beds of ease. We are to fight the good fight of faith; and to press forward towards the prize of the high calling which is in Christ Jesus our Lord. "Gumption, grit and grace" is what we must have; and winning has no part or place in a Christian's outfit for serving the Master.

Among the items of business transacted were the following: The next Association will be held with the Portland First church; on the second Tuesday in April, 1901. Revs. Arthur W. Ackerman, R. A. Rowley and Mr. Geo. H. Himes were chosen delegates to the Pacific Coast Congregational Congress; Rev. J. L. Hershner was appointed Associational preacher, with Rev. C. E. Philbrook alternate.

The whole evening was given up to a "Missionary Symposium," the claims and work of the six societies being presented as follows: C. S. S. and P. S., Rev. R. A. Rowley; C. H. M. S., Rev. D. B. Gray; A. M. A., Rev. Edward Curran; C. C. B. S., Rev. J. L. Hershner; American Board, Dr. J. S. Bishop, whose father and grandfather were connected with the early missionary work in the Sandwich Islands; Education—Pacific University particularly, Rev. Arthur W. Ackerman.

The Association was helpful in all respects to the entertainers, as well as to the entertained, and to the general public of St. Helens, numbers of persons attending who are not directly connected with any church. The general impression left was excellent, and strongly emphasizes the wisdom of small Associational meetings, so that the weaker churches can take care of such gatherings without unduly taxing themselves.

The work in Riverside church, Hood river, is progressing favorably. Recently thirty of the members of the Sunday-school signed cards promising to lead Christian lives. The Easter services were of unusual excellence, the choir, under direction of Dr. F. C. Brosius, rendering a number of appropriate anthems most effectively. At the same service five new members were received—two by letter and three on confession of faith, one of the latter being a sister of a former pastor, Rev. Frederick H. Balch, of sainted memory, the author of the "Bridge of the Gods," a book growing in popularity. The Sunday-school gave an Easter concert in the evening, which ing was \$22.13. The Ladies' Aid Society has \$100 on hand, and hopes soon to begin the repainting of church and parsonage.

At the Salem First church the efficient and well-beloved pastor, Rev. Dr. Kantner, has his

work well in hand, and an encouraging degree of prosperity is the result of his labors. At Eastertide the services were of a high order, and eight persons took upon themselves the vows of Christian service.

Rev. Mac. A. Wallace, recently called to the Eugene church, has an uncle and other relatives living in Salem. They are staunch Presbyterians.

The church at Cathlamet, Washington, under the ministrations of Rev. Alexander Brady, pastor, recently held special meetings for two weeks. Fifteen persons expressed the determination to lead a Christian life, and four have already united with the church.

Salem, Oregon, April 29, 1900.

Golden Gate Union.

The following resolution was passed at the last Executive Committee meeting of the Golden Gate Christian Endeavor Union, held in the Y. M. C. A. Building, San Francisco, April 5th:

"Whereas, The Executive Committee of Golden Gate C. E. Union has been requested by the Executive Committee of the Epworth League Alliance to co-operate with them in the endeavor to secure the withdrawal from the Sunday papers of all church notices, therefore

"Resolved, That we, the members of the Executive Committee of Golden Gate Christian Endeavor Union, strongly urge all churches which have Christian Endeavor Societies represented in Golden Gate Union, to adopt as a fixed policy the principle of inserting church notices in week-day papers only, to the end that the churches may not seem to support the Sunday newspapers by the insertion of advertisements therein."

Died.

TUTHILL.—At San Diego, Cal., March 18, 1900, Rev. Edward Brewster Tuthill, aged 72 years 6 months and 24 days.

After a half-year of war the British have not yet crossed the borders of the Transvaal. However, they are certain to march through the streets of Pretoria before the war is over. The Boers have suffered most heavily in the loss of such generals as Pretorius, Joubert, Cronje and Mareinl, while the British loss has been chiefly in the rank and file of the army, where wounds, disease and capture have claimed 23,000 men—more than one-tenth of their entire force in South Africa. With an overwhelming force and true British perseverance, English arms will be successful at last. The result at last will be for the betterment of the Boers themselves, as Bishop Hartzell showed last Sunday, in a sermon in New York City, for he said, "The Boers in Cape Colony are far better off than those of the North."

Just for Fun.

She—"Tell me, when you were in the army were you cool in the hour of danger?" He—"Cool? Why, I shivered."—[Boston Traveler.

Bacon—"You say your son at college writes a bold hand?" Egbert—"I should say so. He's just written for \$150 more."—[Yonkers Statesman.

Pompus—"I point with pride to myself as a self-made man." Critic—"Well, you needn't be afraid that any one will steal the plans."—[Philadelphia North American.

"Was she a trained nurse?" "I guess she must have been. She hadn't been in the hospital a week before she was engaged to the richest patient."—[Cleveland Plain Dealer.

Doctor (casually)—"Well, Mr. Brown, how are you to-day?" Mr. Brown (defensively)—"Oh, I'm all right, doctor. There's nothing the matter with me that would be worth two dollars to you."—[Chicago Record.

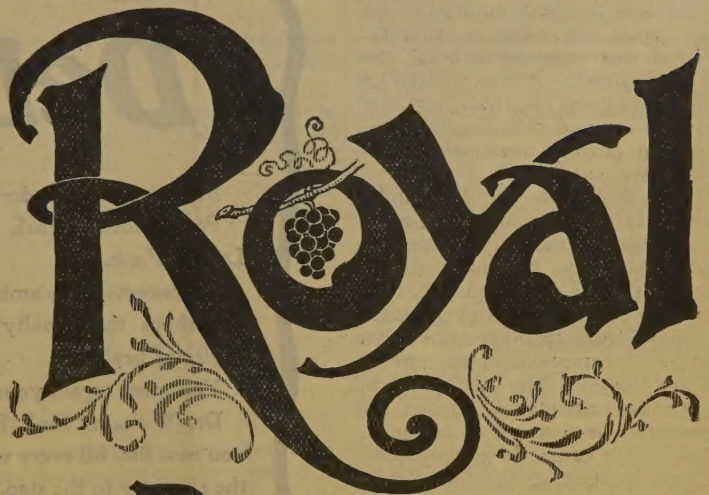
Curious Old Lady—"How did you come to this, poor man?" Convict—"I was drove to it, lady." Curious Old Lady—"Were you, really?" Convict—"Yes, they brung me in the van, as usual."—[Philadelphia Press.

A little boy was asked the other day what was meant by sins of omission. He astutely replied, without hesitation: "Those we have forgotten to commit." This almost equals the little girl's definition of faith as "believing something we know isn't true."—[Household Words.

"Why, Freddie!" exclaimed the mother of a precocious five-year-old, "aren't you ashamed to call auntie stupid? Go to her at once and tell her you are sorry."

"Auntie," said the little fellow a few minutes later, "I'm awfully sorry you are so stupid."—[Current Literature.

Years ago United States District Judge Williams was a District Judge in Arkansas. At a certain term of court a murder trial came



Absolutely Pure

Makes light, flaky, delicious hot biscuits, rolls, muffins and crusts. Makes hot bread wholesome. These are qualities peculiar to it alone.

I have found the Royal Baking Powder superior to all others.—C. GORJU, late *Chef*, Delmonico's.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

before him, and the most important witness for the prosecution was a colored boy ten years old. The lawyers for the defense set out to show that the boy was too young to understand the nature of an oath, and therefore was not competent as a witness. "Boy," said one of them severely, "do you know what would happen if you

swore to a lie?" "Yes, sah. Mammy would lick me?" "Would anything else happen?" "'Deed dey would, ca'se de devil would git me." At this point Judge Williams leaned over his desk and said with pretended sternness: "Don't you know, boy, that I would get you, too?" "Yes, sah; dat's what I jus' said."—[Kansas City Journal.

THE BIBLE.

Perhaps the best uninspired eulogy upon the Bible is from the pen of that masterly scholar, Sir William Jones. It was written on a blank page in his Bible, and also inserted in his eighth discourse before the Society for Asiatic Researches.

"The Scriptures contain, independently of a divine origin, more beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected, within the same compass, from all other books that were ever composed in any age or in any idiom. The two parts of which the Scriptures consist are connected by a chain of compositions which bears no resemblance, in form or style, to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning. The antiquity of those compositions no man doubts; and the unstrained application of them to events long subsequent to their publication is a solid ground of belief that they were genuine predictions, and, consequently, inspired."

Jesus was a young men, only thirty-three years of age, when he was put to death. Until he was thirty he pursued the vocation of a mechanic. He spent but three years in his public ministry. He was born in indigence and had no educational advantages. Other great teachers have devoted years to travel, study, investigation, and reflection before they were prepared to make public their opinions. They have sat at the feet of great masters and copied great models. They have dwelt long on the par-

ticular topics concerning which they proposed to teach. Jesus never traveled abroad, and called in no teachers to prepare him for his great work. He spake on the most sublime and important subjects, not in studied discourse, but in common conversation. He spake without premeditation in answer to questions propounded by friends and foes alike. Yet his words, uttered on the spur of the moment, are so true, so just, so beautiful that they stand forever. This youth, teaching under circumstances most unfavorable, gave to the world moral precepts which, for beauty, sublimity, force, and utility, stand without

a parallel in all the realms of literature.

A clergyman was called upon to perform a marriage ceremony for a couple in middle life. "Have you ever been married before?" asked the clergyman of the bridegroom. "No, sir." "Have you?" to the bride. "Well, yes, I have," replied the bride laconically; "but it was twenty years ago, and he was killed in an accident when we had been married only a week, so it really ain't worth mentioning."—[San Francisco Wave.]

The worldly Christian is content with the swine-husks.

Debility

Many ailments under one name.

Poor Blood, Weak Nerves, Impaired Digestion,
Loss of Flesh.

No energy. No ambition. Listless and indifferent.

Perhaps the penalty of overwork, or the result of neglected health.

You must regain your vitality or succumb entirely.

Dr. Williams' Pink Pills for Pale People will bring you new life, fill every vein with rich, red blood, restore the elasticity to the step, the glow of health to the wan cheek; inspire you with a new energy and supply the vital force of mind and body.

Dr. Williams' Pink Pills for Pale People

At all druggists or direct from the Dr. Williams Medicine Company, Schenectady, N. Y., postpaid on receipt of price, 50 cts. per box; six boxes, \$2.50.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

A. W. GLEASON,

Notary Public

SEAL

Hall's Catarrh Cure is taken internally, and acts directly upon the blood and mucous surfaces of the system. Send for testimonials free.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

GLEANINGS.

He who buys popularity at the price of character is robbing the world of manhood.

He is a wise man that can avoid evil; he is a patient man that can endure it; but he is valiant man that can conquer it.—[Quarles.

It is not hard to find people who are willing to give up some sins, but the tug comes when they are asked to give up all sin.

If there were any chance for salvation after death, the devil

wouldn't work so hard to get men to put off their praying until the last minute.—[Selected.

The man who lives to please himself will find that he has a hard master.

The world is too small to afford a place of safety to the man who disobeys God.

This life will mean more when we realize that it is the pathway to the next.

The more faith men have in God the more faith they will have in one another.

To persuade one soul to lead a better life is to leave the world better than you found it.

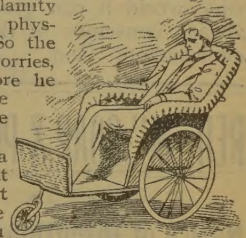
The morning prayer should be first a thanksgiving, and then a request for guidance, strength and vision; guidance, that we may not go astray; strength to do our duty and to overcome all temptations; vision to behold all the beauty in the world and in the lives about us, and to discern the spiritual side of the day's events.

Duty forbids you and me to spend all our time in meditations, however profitable, or in devotions, however holy, or in psalm-singing, however sweet. There is too much work to be done—too many battles to be fought, too many crosses to be borne, too many trials to be endured. Spiritual frames should not unfit us for practical duties, but the hours on the mountain tops should fit us all the more for the humbler valleys of every-day life.—[Theodore L. Cuyler, D.D.

The Constantinople correspondent of the London *Daily Telegraph* says that Russia has intimated that she will oppose any attempt to enforce the United States claims against Turkey. The Porte considers that its offer to rebuild the American structures at Kharput closes the question. Ex-Minister Terrell agrees with General Lew Wallace, that the Sultan of Turkey will keep all the promises he ever made.

Husband—"Does Jack know Miss Peppertree?" Wife (calmly)—"I believe not, for he has asked her to marry him."—[Brooklyn Life.

It isn't the bodily sickness that hurts a man. He could stand that fairly well if his mind were easy. But Americans are busy. They have work to do—plans to make—schemes to execute. They are "plungers." They line up their incomes as soon as they receive them or re-invest them with the idea of increase. They cannot afford to be sick. Sickness is a calamity—a financial calamity as well as a physical one. So the sick man worries, and the more he worries, the sicker he grows.



Worry is a good thing at the right time. The minute you feel a symptom of sickness—worry about it—do something about it—cure yourself. When you begin to feel run-down—when a twinge of rheumatism tells you plainly that your blood is impaired—when you are losing flesh and vitality, go to the nearest drug store and get a bottle of Dr. Pierce's Golden Medical Discovery. It is the greatest blood purifier and tissue builder on earth. It cures rheumatism and all other blood diseases by curing the cause. It purifies the blood and puts the blood making organs into good, healthy, working order. It tones up the stomach, stirs up the liver, helps the kidneys in their work and puts suffering nerves at rest. It contains no whisky, alcohol, opium or other dangerous drugs and does not, therefore, create a craving for stimulants or narcotics.

James E. Crampton, Esq., of Sharpsburg, Washington Co., Md., writes: "I was in business in Baltimore, and had rheumatism for three months; couldn't walk at all. I tried the best doctors I could get but they did me no good. I took three bottles of Dr. Pierce's Golden Medical Discovery and it cured me sound. I came home to Sharpsburg and there were three cases of different diseases. I advised the patients to use Dr. Pierce's medicine, which they did, and all were cured. I have sold over one hundred dollars' worth of your medicine by telling people how it cured me. You can write to our druggist, Mr. G. F. Smith, in our town and he will tell you what I did for you in regard to selling and advertising your great remedies."

YOU can buy a chimney to fit your lamp that will last till some accident happens to it.

Macbeth's "pearl top" or "pearl glass" is that chimney.

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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RED "M" SOAP & POLISH CO.

Notice of Intention to Change Principal Place of Business.

NOTICE is hereby given that, in pursuance to the written consent of the holders of more than two-thirds of the capital stock of the

RED "M" SOAP & POLISH CO.,

A corporation created under the laws of the State of California, which said written consent has been obtained and filed in the office of said corporation, it is the intention of said corporation to remove and change its principal place of business from the City of San Francisco, State of California, to the City of Oakland, County of Alameda, State of California, said removal or change to take effect immediately after the expiration of three (3) weeks from the first publication of this notice.

Dated at San Francisco, California, the 26th day of April, 1900

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By J. BENSON WRENN, Sec.

C. HOULT & CO.

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All Market Street Cars run within one block of the House. Ellis Street Cars pass the d

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